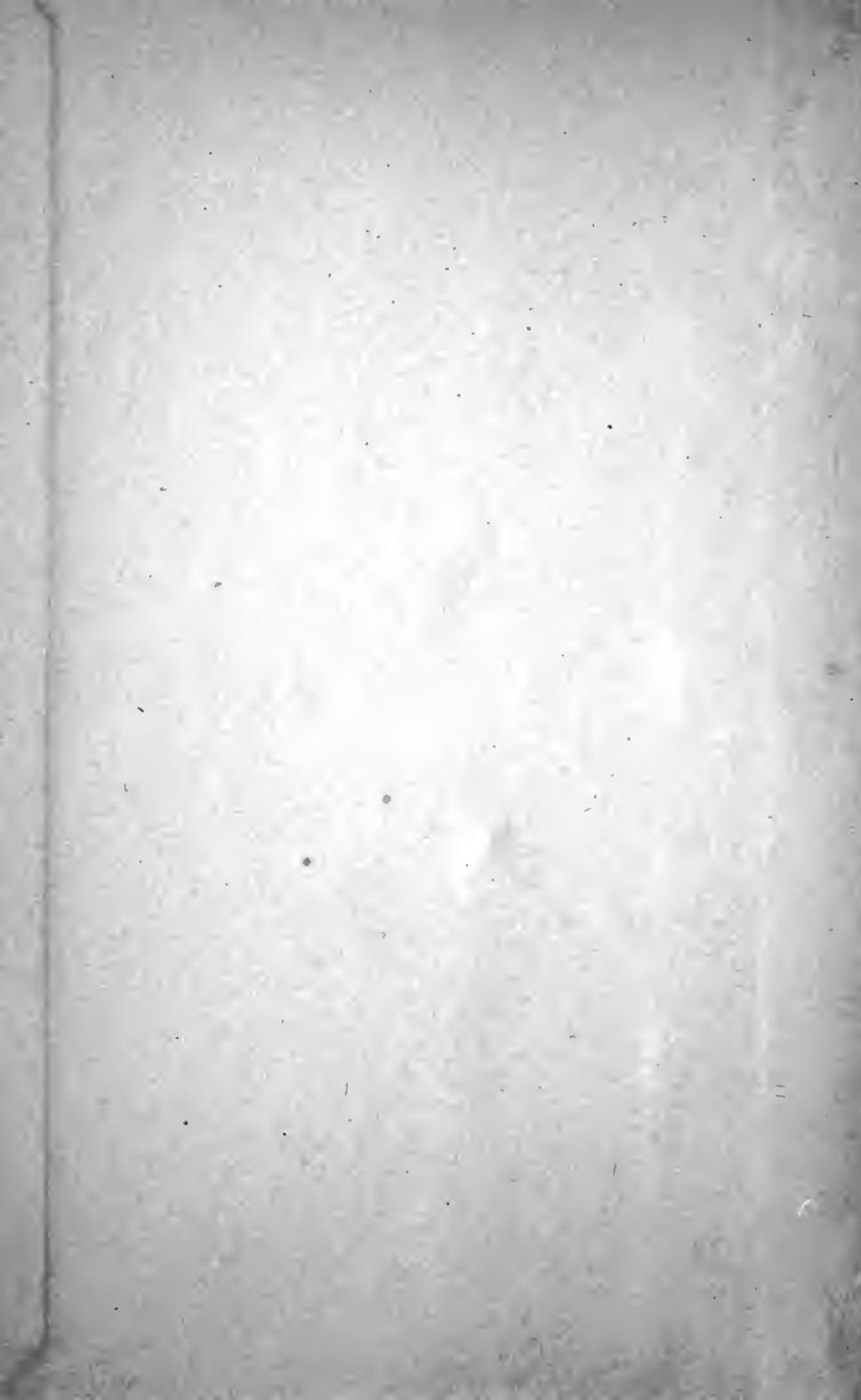
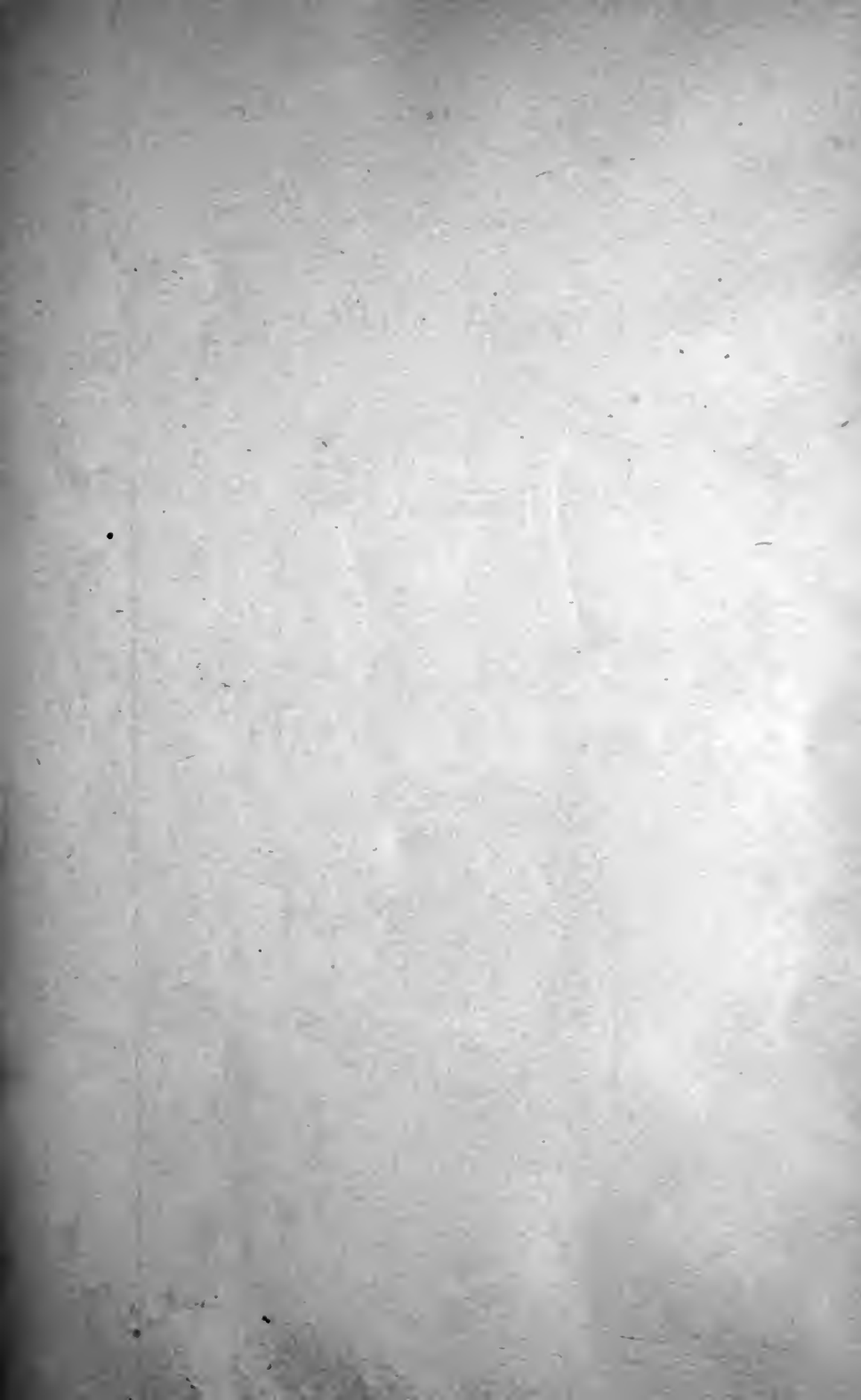


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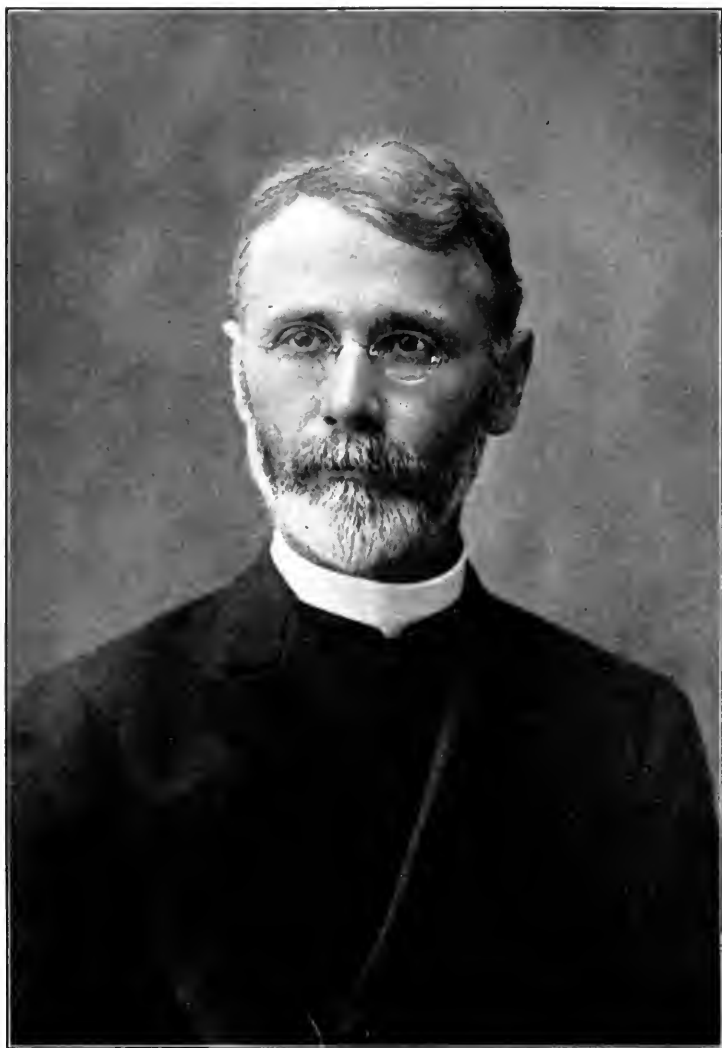
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**THE AMERICAN CATHOLIC HISTORICAL SOCIETY
OF PHILADELPHIA**





THE REVEREND PHILIP R. McDEVITT,
President of the American Catholic Historical Society.

(*Frontispiece*)

THE CHURCH OF THE HOLY TRINITY, PHILADELPHIA.

ITS FIRST PASTOR,
REV. JOHN BAPTIST CHARLES HELBRON.

THE FIRST OPPOSITION TO ECCLESIASTICAL AUTHORITY.

BY MARTIN I. J. GRIFFIN.

Pastorius, the Founder of Germantown, now a part of Philadelphia, mentions a "Romanist" as one of his servants who came with him to America. Though his station was lowly and his name is unknown, he is the first Catholic known to have been a settler under William Penn. When Father Greateon, in the little chapel of St. Joseph's, "back of Walnut Street," gathered together his first congregation of thirty-seven souls, fifteen of the number were found to be Germans.

In 1741 Father Schneider at Goshenhoppen in the northeastern corner of Berks County, Pa., a German settlement, built a chapel for the Catholics, the work being done by John Kuhn, ancestor of Dr. John R. Kuhn of Brooklyn, New York. That was the first organized German Catholic congregation. Since, however, it was in a settlement wholly of Germans, it has less distinction than that of the Church of the Holy

Trinity, Philadelphia, which represents the separation of the German Catholics from their English-speaking brethren of Philadelphia. It should be noted that this is the first in a long series of similar separations which have taken place throughout the country.

GERMAN IMMIGRATION.

In a few years the immigration of Germans greatly increased. Although the various Protestant sects claimed the vast majority of these, so many Catholics came with the increasing numbers of their countrymen that it may be truly stated that from 1740 to 1760, if not later, the Germans formed a majority of the Catholics in and about Philadelphia. We get the proof of this from the reports which Rev. Robert Harding, Pastor of Philadelphia in 1756 and 1757, made to the Colonial authorities in response to a call for a report of the number of Catholics. This was asked for because of the alarm occasioned by the war with France and the operations on the Western border of Pennsylvania, resulting in the defeat of General Braddock by the French at Fort Duquesne, now Pittsburgh. According to Father Harding's report, on April 29th, 1757, there were 228 German Catholics "in and about Philadelphia"—107 men and 121 women—under the care of Rev. Theodore Schneider, and 72 men and 78 women or just 150—"being all Irish or English" "in and about Philadelphia"—under his own care.

GOSHENHOPPEN.

Father Theodore Schneider came to this country in 1741 and founded the Mission at Goshenhoppen, Berks County, largely settled by Germans. From there he visited the German Catholics in Philadelphia and vicinity, as his baptismal and marriage registers attest. At the time of Father Harding's report he had under his care in

Berks, Northampton, Bucks, and Chester counties, 172 men and 148 women, a total of 320, "all Germans." He had in all this extent of country but 26 men and 18 women, or 44, who were Irish. He had also the 228 Germans in Philadelphia, thus making a total of 547 in his charge.

CATHOLICS—GERMAN AND IRISH.

Father Ferdinand Farmer, the priest at Lancaster, by the same report had, in Lancaster, Berks, Bucks, Chester, and Cumberland counties, 152 men and 133 women, Germans, and 56 men and 53 women, Irish.

Father Matthias Manners had in York county 54 men and 62 women, Germans, and 35 men and 38 women, Irish. Thus it appears that in 1756 the four priests had the care of 485 men and 463 women, or 948, "all Germans," and 207 men and 204 women, or 411, "all Irish or English." Thus there were over twice as many Germans as "Irish or English." During all the period from 1718 up to this date, 1757, and up to the Revolutionary War, there was a very large Irish immigration; but, as the figures show, besides many other sources of information, the comers were almost wholly Irish Presbyterians. The Irish Catholics did not come to America; they emigrated to the Continent of Europe, though in fact there was but little of the spirit of leaving their native land manifested among the Irish Catholics at that time.

So the official record shows that in Pennsylvania the number of German Catholics was more than double the number of the Irish or English. Even in Philadelphia City and County the Germans had a majority of more than one hundred. They had three priests, Fathers Schneider, Farmer, and Manners; the Irish (or English) but one, Father Harding, and he was "an Englishman with an English heart," as he declared at that time.

The German Catholics of Philadelphia were attended by Father Schneider of Goshenhoppen until the coming from Lancaster of Rev. Ferdinand Farmer in August, 1758. Germans and Irish (or English) all attended Mass in Old St. Joseph's Chapel. When the little graveyard around St. Joseph's became well filled, the purchase in 1759 of the ground for burial purposes on the other side of Fourth Street was contributed to by the German Catholics with a generosity equal to their Irish or English brethren.

GERMAN CONTRIBUTORS.

In the list of contributions appear the names of John Cottringer, Joseph Cauffman, Joseph Eck, Paul Esling, Adam Engenbrand, Mark Honnecker, Catharine Spangler, Francis Senner, And. Swartzman, Stephen and William Soemer, Fred Gresser, Adam Heck, and Sebastian Peforr.

When it came to erecting St. Mary's Church, in 1763, Joseph Cauffman was the second highest contributor. He gave £55, and Joseph Eck gave £30. Paul Miller and Mark Honyker contributed £25 each, and other Germans subscribed amounts proportionate to those of other nationalities. There were thirty German and fifteen French contributors.

When also, in 1782, the general improvement of St. Mary's took place by the erection of the galleries and the adornment of the Church, James Oellers, a German, was the largest contributor towards defraying the expenses. He donated £75 1s. 5d. or \$200.

When Father Farmer came to Philadelphia in August, 1758, to assist Father Harding, the Germans and the Irish each had a resident pastor, living in harmony in the rectory in Willing's Alley. All the faithful worshipped at St. Mary's on Sundays. It is evident, how-

ever, that they already foresaw the coming of the inevitable separation which always takes place, either in friendship or antagonism, between differing nationalities, even though one in faith.

GERMANS BUY GROUND.

In 1768, February 29, a plot of ground, 26 by 282 feet, south of St. Mary's burial-ground, but now seemingly part of it, was purchased by the German Catholics for the interment of their dead. It was conveyed by James Eddy and his wife Mary to Rev. Ferdinand Farmer, clerk, George Ernest Laechler, weaver, John Tobias Rudolph, inn-holder, Joseph Boehm, limner, Bartholomew Baker, inn-holder, Paul Esling, tanner, Joseph Finaur, tin-plate worker, Francis Senner, "taylor," Jacob Clone, "taylor," Michael Souwerwald, cordwainer, Laurence Shiney, carter, Anthony Grove, "taylor," Andrew Leibert, laborer of the Northern Liberties, Andrew Garstenberger, inn-holder of Southwark, Joseph Egg [Eck], yeoman of Moyamensing.*

At the time of the purchase £50 were paid on the lot, subject to £300 ground rent held by Christopher Marshall and his wife Sarah. The £300 were paid off as follows: 1768, October 3, £25; 1770, March 6, £25; 1770, December 28, £50; 1771, December 28, £50; 1773, January 7, £25; 1773, December 31, £25; 1774, October 1, £25; 1775, July 1, £25; 1775, December 28, £25; 1777, December 4, £25—a total of £350 with interest paid on balance.†

On May 21, 1777, the ground rent principal of £300 was paid off. The deed of extinguishment was made by Mary Eddy, widow of James Eddy, by whose will of

* Deed Book, P, W, 8, p. 660.

† Deed.

January 11, 1769, and codicil of August 17, 1769, she was made executrix with James Pemberton, John Pemberton, Abraham Usher, and Christopher Marshall, Junior, executors. They conveyed the ground clear of encumbrance to those named in the deed of purchase, except Andrew Leibert of the Northern Liberties and Joseph Boehm of Philadelphia, who may have died since the purchase in 1768. The acknowledgment of the deed of extinguishment was not made until November 15, 1787.* In 1804 there was an undetermined question relative to the ground rent due on St. Mary's. The Trustees of Holy Trinity produced for inspection of St. Mary's Trustees the deeds of purchase and of the extinguishment of ground rent to show that nothing was due by the corporation of Holy Trinity. Several of the purchasers of this ground on the east side of Fifth Street in 1768 were, at the close of 1787, pewholders in St. Mary's. The names of Joseph Eck, Joseph Finauer, and George Lechler still appeared on the list at that time.

Though a goodly number of the Germans were preparing for separation so that they might have a church for themselves, as the purchase of a special burial-ground for their own dead indicates, there yet was a lack of German priests. This is shown by the letter from Paul Miller, whom we have mentioned as one of the principal contributors to the erection of St. Mary's. He had removed to Conewago, Adams County.

NEED OF GERMAN PRIESTS.

On June 10, 1785, he wrote to Germany: "Oh! that the good God would be merciful and send us energetic spiritual advisers (*Geistliche*). What grand harvests could they reap here!" His letter was published in the

* I. H., 10, p. 180.

Mainzer Monatschrift Geistlichen Sachen of Mentz for 1785, p. 457.

Paul Miller was one of "the first regular congregation" of St. Joseph's chapel, opened in 1734. He may have been the Paulus Müller who arrived at Philadelphia in the ship *Loyal Judith* of London, Robert Turpin, Master, from Rotterdam [Rupp, 80]. A connected account of this early known German Catholic who was faithful to the Faith and helpful to the Church in many endeavors, may be read in THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, April, 1899, p. 128. He is buried at Conewago, Pa. His letter to Germany, which was published, led to the coming of several German priests. But they did not always commend themselves to Rev. John Carroll, Superior, and he was not always willing, even if able, to give them the appointments they asked.

While Father Farmer lived there was no necessity for a separation of the Germans from the Irish, or he may have retarded the execution of their intention to have a church for themselves since they now possessed a burial-place for the interment of their own. But Father Farmer's death on August 17, 1786, undoubtedly hastened the project for a separate church, to save "many going astray".

During 1787 conferences were held and collections made for the purchase of ground. The Germans at this time had an organization called "THE GERMAN CATHOLIC SOCIETY." It met for consideration of affairs pertaining to their interests in the German school-house. This is evidence also that the Germans had in 1787, and most probably earlier, established a school for the education of their children and maintained it by the organization of this SOCIETY. Indeed the school was the seed of the Church.

PRIEST BROTHERS.

On October 14, 1787, there arrived at Philadelphia from Rotterdam on the ship "Dorothea" two priests, brothers, Revs. John Baptist Charles Helbron and Peter Helbron.*

Father John Carroll, Superior, writing, November 7, 1787, to Rev. Charles Plowden at London, mentioned "Two German Capuchins are come to Philadelphia. With the assistance of Messrs. Cresler [Graessl] and Edenskink, we may do tolerably well for members." Writing on Dec. 28, 1789-Jan. 8, 1790, to Father Plowden he stated: "In the presbytery house, lately built, live Messrs. Beeston and Groesl (a most amiable German ex-Jesuit) and Mr. Fleming, an Irish Dominican, lately from Dublin and a very excellent scholar."†

This shows that the present pastoral residence of St. Joseph's was, in 1789, "lately built."

Later in the month—November—the newly arrived priests and brothers were sent by Father Carroll to Goshenhoppen [now Bally], Berks County, Pennsylvania, where St. Paul's mission church had been established since 1741. From 1837 it has been called the Church of the Blessed Sacrament. Volume II of the Registers of the Church shows that Father Peter Helbron was the "Third Missionary, delegated thereto on November 22, 1787, by the Superior of the Mission", Rev. John Carroll. "Delegated" may mean that he received his official appointment under date of November 22, though the date given may be a possible error of his or due to the inability of the transcriber to decipher his peculiar handwriting, for the Baptismal register for 1787 shows that on November 13 he baptized Elizabeth Arens, born

*2d Pa. Ar., xviii, 552.

†Hughes' *Jesuits*, N. A., I, Doc. 11, p. 661.

on October 10, and signed the register as "Missionary," a term which he also used after November 22. On November 18 his brother, John Baptist Charles Helbron, baptized the daughter of Frederick and Elizabeth Webel, and signed the register "by John Baptist Charles Helbron, brother german of Peter and his companion in the Mission." Two later baptisms he recorded but did not date. All subsequent records were made by Father Peter.

PETITION OF GERMAN CATHOLICS.

In 1787 the following Petition was presented to Rev. John Carroll on the occasion of his visiting Philadelphia :

TO THE RIGHT REVEREND FATHER IN GOD, JOHN CARROLL.

Right Reverend Sir : We the subscribers duly appointed by a respectable German Catholic Congregation in and about Philadelphia to wait on your Right Reverence with a memorial, humbly set forth :

Whereas by the late glorious revolution in this part of the globe Heaven has blessed with liberty and free and uninterrupted exercise of our most holy Religion, and is the more fully confirmed by the new Federal Constitution, and whereas the German Catholic congregation in and about Philadelphia has largely increased and is dayly more and more increasing, that the new chapple in Fourth street is, as it is well known, too small to accommodate conveniently and hold such great number of people of all nations at the time of divine service.

Therefore your humble memorialists warm wishers to keep up their respective nation and Language, have the honor to inform your Right Reverence that they have concluded and by the divine assistance of Almighty God and your Right Reverence's gracious approbation are fully determined to build and erect another new place of divine worship for the better convenience and accommodation of Catholics of all nations particularly the Germans under whose direction the aforesaid new building is to be constructed, they have already bought and deeded a fine and commodious piece of ground situated on the corner of Spruce and Sixth streets.

Your humble memorialists would rather preferred a lot more up town, but it could not be had at so moderate a price as the aforesaid lot bought, the difference of price is near two thousand pounds. They have the pleasure further to acquaint your Right Reverence that they have already opened a subscription and with good success, they find great encouragement by all denominations. The inclosure is the preamble of the sub-

scriptions handed about, which to meet with your Right Reverence's kind approbation is their ardent wish and sanguine hope. Your humble memorialists have made several applications to the Rev. Mr. Molyneux for his concurrence but his kind answer and injunction was, to apply, pray for, and obtain your Right Reverence's liberal approbation which would suffice and compleat the whole.

Therefore your humble and dutifull memorialists earnestly beg your Right Reverence as to deign their undertaking with your most kind and gracious approbation and concurrence, which will give Life and Sanction to their true minded endeavor, for such great favor they will ever pray and with the greater acknowledgment and submission they have the honor to call themselves

Right Reverend Father in God,

Your most humble and most dutiful Children,

JACOB CLINE,

GEORGE LECHLER, SEN.,

ADAM PREMIR.

Henry Horn,

Jacob Trein,

Nicolaus Durang, (?)

Carolus Boughmann,

Johann Wergius. (?)

[Paper has no date. Original in Archives of Baltimore, unindexed.]

REV. JOHN HELBRON.

The Germans of Philadelphia seem to have selected Rev. John Helbron to be their spiritual adviser, for on St. Mary's baptismal register is the record of the baptism by him of Susanna Husberger on November 4, 1787. On the 18th we have found that he was at Goshenhoppen. Rev. John Carroll, Superior of the Missions in the new United States, visited the city in the latter part of November. On the 22d of that month the Germans presented the Superior with a petition praying the approval of Rev. John Helbron as their pastor. To this Father Carroll sent the following reply, showing that he had previously refused to concede their right to select or appoint their pastor. He was in Philadelphia probably confirming.

NOT PERMITTED TO CHOOSE PASTOR.

REV. JOHN CARROLL TO [Cauffman] & OELLERS & PREMIR.

Sir: I have received a petition or remonstrance last night signed by yourself, Mess^{rs} Oellers and Premir, and as requested direct my answer to you. As the Congregation of this place never before had the nomination of the Clergymen appointed to serve I now see no reason why I should depart from a right which has been always exercised by my predecessors. I am governed by important and weighty considerations of justice, prudence and gratitude so that I cannot make my determination agreeable to the wishes of the petitioners & of the Gentlemen who wrote the remonstrance of last night. This congregation has ever flourished & drawn on itself the admiration of all, who have visited Phil^a and I trust in God it ever will unless it be disturbed by an interference, that has never been exercised before. In my way to New York I was requested to procure a German Clergyman. This I promised to do as soon as in my power, & informed the Gentlemen, who did me the honour of calling on me, that I expected Mr. Cresler to come expressly for Philad^a with which they were much satisfied. I now see no sufficient reason for changing his destination.

With great respect I have the honour to be, sir,

Y^r most obed^t Ser^t,

J. CARROLL.

Be pleased to communicate this to Messrs. Premir & Oellers.

This draft in the Baltimore Archives is not dated, nor does the name of the person to whom it was addressed appear. The date is obtained from the reply of Oellers, which is given below. From the reply also we learn that the letter was sent to Joseph Cauffman. "Cresler" is intended for Father Graessl who arrived later and served most faithfully until his death by yellow fever in October, 1793. He had been appointed Coadjutor Bishop to Bishop Carroll.

REPLY OF JAMES OELLERS.

PHILADELPHIA, NOVEM^r 24, 1787.

Right Reverend Sir: Mr. Joseph Cauffman handed to Mr. Premir and myself (in the presence of several members of our Congregation) your favour of this Date in answer to our address to you of the 22d Inst.

Messrs Cauffman, Premir and all other persons present, when your letter was read requested me in behalf of the whole to address you again on the subject, and to Exhibit such observations to you as their minds had suggested on reading and hearing your letter read.

You are pleased to observe that the congregation of this place had never before the Nomination of the Clergymen appointed to serve it, and that you now see no reason why you should depart from a right which has always been exercised by your Predecessors and that in the present exercise of this right you are governed by weighty and important considerations of Justice, prudence and gratitude, and that you cannot make any determination agreeable to the wishes of the petitioners.

I have, Sir, the honor to assert that the predecessor who had the appointment of the last German Clergyman for the city of Philadelphia appointed the late Reverend Mr. Farmer, who was an Example in piety and attention to his Flock to the whole World. But finding now, that you propose a Gentleman for whom we have all respect and due Veneration but he declaring himself, that he had never officiated in any respect whatsoever in a capacity as is required in so numerous a Congregation, as that of the Germans in the City of Philadelphia, therefore in our Humble opinions we are persuaded that Mr. Helbron, Junr., is the Gentleman best fitted to answer our purposes, as we are all confident, that he will by his good Example in a very short time Collect the Flock again together, which has in some Measure through Neglect gone astray within this 15 months past. Therefore I beg leave in the name of our German Congregation once more to pray that you will be pleased to consider further on this matter and not appoint us a gentleman who would not by any means be agreeable to our wishes. You are pleased (very justly) to observe the Congregation always flourished in this city to the admiration of every visitor. I trust in God, that we shall always support such a Character in the Church, as will merit such admiration. This is one of the important motives which strenuously induce us to insist upon having a gentleman, who is qualified to guide us with all the rules of rectitude and propriety in our religious affairs.

We admit, that we requested you to procure us a German Clergyman previous to your leaving this place for New York, when in answer you were pleased to promise us one, and informed us at the same time that you expected Mr. Cresler, but said, that if he came alone you could not promise him to us, but that if two gentlemen arrived, we should have one of them, therefore it could not have been expressly determined at that time whether Mr. Cresler should reside here, or not. You said also, that you would give no preference to any particular Denomination of Clergy whatsoever. But we finding now, that you are inclined to give Mr. Cresler the preference, he being an ex-Jesuit, we judge this from your own Declaration to some of us the other day, that you would prefer Gentlemen of that Order, their Conduct always appearing the

best in this Country, but we humbly conceive that in late times their conduct in some Instances has not been qualified for our purposes. We would not have the least objection to him on ac^t of his Order of Clergy, and would have rejoiced in giving him the preference agreeable to your will and desire.

Therefore should it be still your determination to have the said Mr. Cresler appointed against our will, we beg leave humbly to request that you will be pleased to leave us the Rev. Mr. Helbron, Junr., here, who we will support in all necessities at our own Expense, allowing him to help Church at certain hours not interfering with the other Gentleman's times of service, which request I hope you will not refuse as we have considerable Subscribers for the Benefit of the Church here.

The German Congregation proposes to meet at the German School House at 2 o'clock to-morrow afternoon where they beg you will do them the favor to honor them with your presence in order to Examine their Minds on this Subject so that no reflection may lay with any particular person or persons.

I have, Right Reverend Sir,
the Honor to be in the names of
Constituances
Your Most Humble & Most Obedient
Servant

JAMES OELLERS.

No evidence appears that Father Carroll attended the meeting.

ORGANIZATION MEETING.

The Germans, however, went on with their project, even though they had selected a pastor and secured the ground for their church before obtaining the approbation of Bishop Carroll.

The Minutes of the Trustees of Holy Trinity Church record:

[Translation]

At a meeting of a large number of German Roman Catholics, held February 9th A. D. 1788, at the residence of Adam Premir, located on South St. near Fourth, it was resolved that for the building of a new German Roman Catholic Church it would be highly necessary to elect eight citizens as trustees and to authorize them to open a subscription which would enable them to undertake such a divine work.

Furthermore it was resolved that the election of the aforesaid eight citizens as trustees should not be deferred but should take place that

same day. The election being held, the following eight gentlemen were chosen by a majority of votes as the first trustees of the church.

George Ernst Laechler, Sen.,
James Oellers,
Christopher Shorti, Sen.,
Henry Houné,
Adam Premir,
Anthony Hookey,
Jacob Trein,
Charles Bouman.

Furthermore it was moved and resolved by the members there present that the subscription be drawn up in the English language and should read as follows:

THE SUBSCRIPTION APPEAL

To all Christian People, to whom these Presents shall come or hear the same read.

We the Subscribers whose names are under written send Greeting.

Whereas, the Church or House of Worship on Fourth Street in the City of Philadelphia wherein Divine Service is performed according to the doctrine and rules of the Roman Catholic Religion is not large enough to accommodate conveniently the members thereof in their Divine worship of Almighty God, the number of that society of Christians having greatly increased in this city within this few years last past and whereas it is thought at this time by a great number of well-disposed religious people, to be highly necessary and proper for the greater honor and glory of Almighty God and for the better accommodating of people of all nations and languages, particularly the German Catholics of the said city in the free and uninterrupted exercise of their religion that another Roman Catholic Church or House of religious worship be erected and built in the said city, and

Whereas for the purposes aforesaid the purchase of a lot of ground is already made in the said city on the corner of Spruce and Sixth Streets which is to be under the direction and control of the representing Trustees of the Roman Catholic Germans of the said city, to be nominated and appointed by the Community thereof agreeable to the rules and regulations in such cases made and provided by the Roman Catholic congregations in Germany, now know ye that we the subscribers for the purpose of effecting and completing the building of a large and convenient church or house of religious worship as aforesaid

Do hereby promise and agree that we and each of us, our and each of our executors and administrators respectively shall and will, well and truly pay or cause to be paid unto the said Trustees or some or one of

them or some other person appointed or to be appointed by them to receive the same, all such sum or sums of money as is hereunder affixed and set forth in figures opposite to each name or signature hereunto subscribed in three even and equal payments, (that is to say) one full equal third of the whole sum subscribed on the first day of April next and full and equal part thereof on the first day of October next, and the other one full equal third part thereof on the first of April which will be in the year of Our Lord one thousand seven hundred and eighty nine. In witness whereof we hereunto set out hand and voluntary subscribe each for himself of the sum set forth in figures opposite his name the ninth day of February 1788.

GROUND BOUGHT.

The ground was bought on February 21, 1788, by Adam Premir from the Supreme Executive Council of Pennsylvania. The lot extended sixty-eight feet 10 inches on Sixth street, and one hundred and ninety-eight on Spruce street, being the northwest corner. He held title until November 13, 1790, when he conveyed the property to the trustees. This location was then "deemed far out of town—a long and muddy walk. There were no streets paved near to it and no houses were then nigh. This neighborhood to the Pennsylvania Hospital was quite beyond civilization." *

"It was a neighborhood wierd with tales of ghosts and spectres arising from the graves and dead-pits, and long afterwards there were traditions of the horror in the minds of the superstitious and of children when they had occasion to go down Sixth street." † This was because of the prison at southeast corner of Walnut and Sixth streets and Potter's Field, now Washington Square.

VIEW OF FATHER MOLYNEUX.

What was thought of the action of the Germans by Rev. Robert Molyneux, Pastor of St. Mary's Church,

* *Watson's Annals*, I, p. 485.

† Penn in *Evening Bulletin*, Oct. 22, 1902.

Philadelphia, appears from his letter to Rev. John Carroll on February 8, 1788:

"I have now to inform you that Mr. Oellers and his party have bought a lot of ground in Spruce Street on Sixth Street on the way to the Hospital, on w^{ch} they are determined to build another Catholic Church; Mr. Cauffman will not countenance it; many of the other of our most pious and richer Germans will have no hand in it. A Mr. Teller, a Portuguese merchant, and who expects to be Consul for that Nation, joins with them, and they may draw in some other foreigners, whom we cannot accommodate with pews in our own Church. They say they do not mean to withdraw from y^r jurisdiction, and that the Clergyman or Clergymen, who are to officiate for them, must be approved by you, as they mean to make no schism. Many here think it be of no bad consequence or detriment to our Congregation. Mr. Farmer sometime in his lifetime wished the Germans had a small Chapel to the North end of the town; and I could have wished they had pitched on a lot in that quarter, as the greater part of the Germans reside there. There is and always has been in the Germans a kind of jealousy on acc^t of a pretended preference or sympathy in the Irish in the management of pews, &c. I have done all in my power to prevent th^r going this length, but to no purpose. They say they have no bad intention, and hope the undertaking will be beneficial to Religion. God grant it may turn out so. I have given this state of things, that you may form y^r own judgment thereon, and act, as prudence will direct.

In the next place our Irish congregation want to be incorporated, as they think this measure necessary, and th^r pride and importance hurt by not being a corporate body as well as th^r Protestant Neighbors; they say they want nothing inserted that may interfere with the authority, dignity or independence of the Clergy, or the property of the Church, or Clergy's Estate. In consequence they have brought us a draft of a plan, Mr. FitzSimmons is to meet them upon it this evening and soon you will hear more about it. I know they will not be easy until indulged and Mr. Beeston sees nothing improper in it. Mr. FitzSimmons will sound them thoroughly, and have the plan framed under his direction, and if found suitable will lay it before the Assembly. Mr. FitzSimmons has met them this evening, and will take care to have it so framed as to comprehend only what can now or hereafter be deemed th^r property. The Church and our estates will remain as at present and every claim of nominating or selecting th^r own Clergymen be disclaimed and prevented by the act.

Feb. 13th: This was intended for the preceding post. Since my writing the above I have to add that Oellers and his party is busy carrying ab^t a subscription for th^r Church. They have been with Gov. Franklin; I do not know what success they met with. The whole subscription

among themselves amounts to £400 on paper and some of that subscribed by men not worth a shilling. The great fault found by me and the rest of the Congregation is the time and appearance of opposition. If they w^d build to the North and at a distance from our Church, people in general and Mr. FitzSimmons also thinks it w^d not be so wrong, provided it be done with y^r approbation and th^r submission to lawful authority. If they write to you ab^t it, as they say they mean to do, you will observe what I hinted in my last, particularly respecting Mr. Pellentz being sent hither to investigate matters and bring them to th^r senses; nobody is fitter for that task. Mr. FitzSimmons has drawn up a very proper petition to the Assembly for the incorporating act. The Irish are well satisfied and quiet—as well as many of the Germans. These are well pleased with Mr. Gressl, and deservedly. He deserves the love and affection of all hearts. But obstinacy and ingratitude are stubborn vices. Adieu. School &c all go well.

I remain most respectfully yrs &c.

R. MOLYNEUX.

Addressed

REVEREND MR. JOHN CARROLL,
Baltimore.*

PRESIDENT PREMIR.

ADAM PREMIR, PRESIDENT OF THE SOCIETY OF GERMANS OF PHILADELPHIA TO REV. JOHN CARROLL.

FEBRUARY 23D, 1788.

Right Reverend Sir: It may be said, or is perhaps already said and reported that your humble memorialists are acting out of passion and direct opposition. Now to throw off this inking charge from them, they appeal to Him who is the Searcher of hearts and minds and who is, without presumption, to give testimony of their religious true-minded and disinterested views and indeavours, that they are intirely clear of a passionate and appealing spirit, but to promote God's only and most holy Religion founded by His Sacred Word and Sealed by His most precious Blood.

Philada Febry 23

Anno Domini 1788.

Your Right Reverence's gracious answer
will be gratefully received by your
most humble

Servant

ADAM PREMIR, Pres
of the Society of germans

Jacob Cline
George Lechler Sen
Adam Premir
Henry Horn
Jacob Fein
Nicholaus Souring
Carolus Boumann
Johan Wagruss

* From unindexed Archives of Baltimore.

On the back of this letter Rev. John Carroll drafted his reply. It has many erasures, but the annexed appears to have been the reply sent:

REPLY OF REV. JOHN CARROLL.

BALTIMORE, MARCH 3, 1788.

I was honoured last Thursday with y^r favour of Feb. 23d requesting my approbation of your design of erecting a new church in Philad^a principally for the accommodation of the German congregation. After thanking you for your very obliging reference to me in this matter you may be assured that I cannot but approve and encourage every well digested plan for the accommodation of our congregations and their instruction in their religious duty. As far, therefore, as your design is conducive to these purposes it has my hearty approbation. I flatter myself further that if your undertaking should succeed, the pastors of each church may be animated by each others example to redouble their zeal and activity for promoting the service of God.

I am not sufficiently acquainted with your resources and means of providing a house of maintenance for your new pastor to judge of the prudence of your undertaking at the present time. I am fearful this consequence may ensue, that in neither church divine service will be performed with the same consequence and general approbation as at present; you may fail in one & involve your families in disagreeable circumstances. If your letter had not given me assurance to the contrary I would have felt a suspicion that your resolution was taken from some resentment, at my refusing to appoint Mr. Heilbron, agreeably to your recommendation. But as I have acted from the conviction of my own mind, and in the exercise of my rightful authority now do I see no reason to repine at my determination. I shall even have new reason to be pleased with it, the occasion of so great a good as the raising of a new church well provided with the means of its own support, without injuring that in which most of you were born again to Christ and were so often fed with the bread of angels, & the words of eternal life. Above all things be mindful of charity & brotherly love; avoid contentions; always avoid the usurpation of spiritual powers & every attempt to force on y^r ecclesiastical Superior Clergymen whom he disapproves. This, in any Country would be hurtful to Religion; in this it would totally destroy it.*

* Here the draft ends. A line of erasure is drawn down through it. Perhaps this may indicate that the letter sent—if one were sent—did not contain all the words or the sentiment as above set forth. The draft is to be accepted as simply showing the sentiments of Father Carroll at the time.

Rev. John Carroll in writing 1-13 March, 1788, to Rev. Charles Plonden, at London, related the attitude of the German part of the congregation at Philadelphia, saying: "I appointed to that station Mr. Groesl, a most amiable, modest and learned as well as singularly virtuous gentleman. But a couple of newcomers got a petition presented for one of them to remain. This I positively refused, and with other reasons of my refusal, gave without disguise the following: viz., that as long as there was an ex-Jesuit alive, willing and capable of serving a congregation, which had been raised by that body of men, he should have the preference. The malcontents are trying to erect another church for the Capuchin, both of whom I have disposed of in exceedingly good places, with which they need be well content; and which may be called paradises in comparison of what poor Mr. Napeler and his companions found at and long after their settlement. I am determined, if I get certain intelligence of these Friars fomenting discord, I will revoke their faculties, by which, according to our articles of ecclesiastical government, they will lose their maintenance." *

At this time Father Peter Helbron was at Goshenhoppen, and on March 12, 1788, Rev. John Lewis, who held title to all property of the ex-Jesuits, made a will vesting title to Goshenhoppen to Father Helbron.

The Germans now had the ground for the long desired church. The state of affairs at the beginning of the project to erect the church may be understood by the following letter of Rev. John Carroll to Rev. Francis Beeston of St. Mary's:

* Hughes' *Jesuits*, N. A., P. II, p. 688.

FATHER CARROLL TO FATHER BEESTON.*

BALTIMORE, MARCH 22, 1788.

MR. BEESTON,

Revd Dr. Sir: Since Mr. Bussy's departure, I have reconsidered with all the attention which I could command, the subject of your letter, and all the events which have passed, relatively to the German Seceders (if they may be called such), as far as I have been concerned in these transactions; and I must still think, notwithstanding your complaint against me, that when a number of people, disclaiming all pretence to independence of spiritual jurisdiction, request my approbation of a work which may terminate in the honour of God. That this idea arose from their disappointment in not gaining Mr. Heilbron, I believe, and that this motive may be uppermost in the minds of some of the most active persons, I likewise; but I cannot help entertaining a hope, that some of the party have better principles of conduct; and, whether in this I am deceived or not I can console myself, & I know, that you will, with St. Paul—Phil. I. 17—"Some out of contention preach Christ, not sincerely; supposing that they raise affliction to us; but what then? so that every way, whether by occasion, or by truth, Christ be preached; in this also we rejoice, yea & will rejoice." Read the following verses in which you will find encouragement & the true principles, by which the Society always governed herself, & finally merited superior esteem (which) has followed her in her dissolution, and even increased, if possible. I considered further, that it is very uncertain how long the spirit of the Society will be kept alive, at least in this country. I am afraid not much longer than they live who have been trained under its discipline; and into what hands will our religious establishments and possessions fall hereafter, if our proposed School & Seminary should fail of success, which certainly is not beyond the bounds of probability? The expense of a Liège† education, at the advanced price of £40 parr. for young Ecclesiastics, renders it impracticable for many Americans to profit by that excellent institution; and even (without a restoration of the Society) is liable to degeneracy. In case therefore of our own school failing, our houses & foundations will probably fall into the hands of such missionary adventurers as we have lately seen. Supposing this the case of y^r house & church in Philad*, will it not be a comfort to good Xtians to have another church there; in one of which at least there may be some zeal, some regard for public edification; and this I meant to intimate in my letter to the German petitioners, when I mentioned, that exertions might be the greater, where there was mutual example.—Read all ecclesiastical history; and you will find the best Bishops, a St. Ch. Borromeo, a St. Francis of Sales &c. solicitous

* Baltimore Archives, Case 9, Letter D.

† Ex-Jesuit College.

to multiply Religious establishments. I know very well that the circumstances were somewhat different, and that, generally speaking, those undertakings were conducted with harmony; but even the history of the Society, & the passage of St. Paul above recited, furnish contrary examples. In opposition to these considerations, you will observe—1. that I encourage a spirit of revolt & defiance of pastoral authority—2. that I foster a Schism, or at least an uncharitable division amongst the Congregation of Philad^a.

To the first, I answer, that I have letters from Mr. Molyneux, which I supposed he had communicated to you, wherein he describes the German petitioners as avowing entire deference to spiritual jurisdiction, and as having taken occasion indeed from my rejecting their application for Heilbron, not to originate but to renew an idea some of them formerly entertained of building themselves a church. He requested me to answer their petition, if any should be sent, agreeably to his own communication with them, that their plan appeared to be founded on resentment; that they would do well to consult Mr. Pellentz; that the attempt would probably end in ruining themselves & their children. He added that Mr. Farmer used sometimes to wish they had a church on the North of the town. In their petition to me, they say the ground alone in that part of Philad^b would have made a difference to them of £2000. With all this information I never conceived that you could be hurt at my letter. You should have been more explicit & expressly marked your entire disapprobation, not only of the motives of the attempt, but of the thing itself. When their petition came to hand, I consulted my good companion, & Mr. Ashton, who happened to be here; they both said they did not see how I could refuse people leave to build a church, provided they did not arrogate the right of making the pastor. If hereby I gave them a pretence for triumph over you it was certainly from not being informed, that you had ever manifested any public opposition. Consider my situation: I know indeed that some of the most respected Germans disliked the attempt; but that a majority of that body approved it, was unknown to me till I heard it from you. Could I avoid supposing that advantage would be taken of my refusal (if I had seen cause to give a refusal) to spread the flames of discontent; & to raise a clamour, that the Jesuits were determined no churches should be erected, but by their agency & direction. So far I have spoken in opposition to your charges. I now add—1. that if you will communicate any particular, well ascertained, & notorious fact of Oellers, or others, of a *schismatical* nature (i. e. tending to a rupture of communion with the Catholic church), or of evidently pernicious example, I will reconsider the sentiments of my short letter—by Mr. Bussy, written in great hurry & confusion, as he can inform you of circumstances. If it should be necessary to proceed to the censures of the Church, every matter must be conducted with regularity, and the previ-

ous monitions must be given.—2. That I shall write to the Germans that their conduct in the affair of incorporation betrays a spirit very dissonant from the expression of their petition &c., and that if I can make any certain discovery of their being abetted by Mess. Heilbron, I shall immediately take some vigorous steps with them.—3. That if you are quite assured, that so considerable a majority as you represent of the Germans, are opposed to them, you ought to lose no time in getting their names to some instruments of writing (memorial or petition) expressive of their sentiments.*

REV. JOHN CARROLL TO TRUSTEES.

FROM WHITE MARSH, MARCH 31, 1788.

Gentlemen: I should have written you sooner had I not been obliged to leave Baltimore very suddenly on Easter Sunday. The sentiments contained in your last Letters so expressive of regard for your pastors and of a desire to live in great harmony with your Brethren did not prepare me for the information I have since received; and from which I learn that some of you upon the ground of a most causeless apprehension put in their caveat against the passing of an act of incorporation & after that cause of uneasiness was readily removed the same persons continued, on frivolous pretences, to oppose a measure which has been urged & solicited these several years. Thus were divisions stirred up at the very time that assurances were sent to me of the most perfect dispositions to cultivate peace; and that in consequence of these assurances I have given my conditional assent to your proposal of building; more indeed for the preservation of charity & in the hope of its being hereafter conducive to the Interest of Religion than from any conviction of its being necessary at this time. I am sorry to add, that some of the persons most active in opposing the petition for incorporation, endeavor to raise up a spirit of Discontent against their present pastor; for no other reason than that they received their education from those men to whose zeal this country in general & your congregation in particular are solely & entirely indebted for the examples & monuments of Religion which subsist amongst them. When I hear of such proceedings my fears return upon me, that motives suggested by disappointment, rather than piety & charity, lie at the bottom of some late proceedings. I am far from imputing these motives to all. I doubt not but many virtuous & well-meaning Christians have been misled by specious prettexts. The Authors of dissensions & sowers of discontent between pastors & their flock have been always punished by the church with exemplary Severity; and I should be wanting in my duty, if I did not let her censures fall on them, who should contumaciously persevere after charitable admonition, in such sinful practices & so destructive of

* Baltimore Archives, Case No. 9. Letter D. Griffin Transcripts.

our holy Religion. I should never forgive myself could I conceive that my conditional approbation of your Building should be construed into an argument of my approving likewise of the measures which some have lately pursued. God will not bless undertakings begun with such a spirit of Bitterness. Little will it avail to raise temples to Him if through the want of Charity & docility to your Pastors you destroy the Temple of the Holy Ghost in your hearts.

Mr. Beeston will have a copy of this that I may be informed by him whether I have overcharged any beyond their deserts.

With the most solicitous regard for the preservation of Christian charity, Subordination, & your eternal welfare, I have the honor to be Gentlemen

Yr most devoted Servant in

Christ

J. CARROLL.

BREAK GROUND.

The Minutes of the Trustees have the following record:

On the thirty first day of March, A. D. one thousand seven hundred and eighty eight, early in the morning at six o'clock, a large number of German Roman Catholic men as well as German citizens of other religions, assembled to break ground for the new German Roman Catholic Church, or House of God. Many of them came with carts, wagons and horses; the number of carts and wagons being about twenty five. All these men, countrymen and friends performed the work gratuitously for the honor of God, with the greatest harmony and satisfaction. The beginning of this divine work was made with the sign of the Holy Cross and in the name of the Most Holy Trinity, of God the Father, God the Son, and God the Holy Ghost. With the grace of the Most High the first cart was loaded by the oldest men there present. The cellar, one hundred and one feet long and sixty feet wide was finished in eight days. The stones necessary for the cellar or foundation were for the most part presented. Furthermore many craftsmen such as carpenters, masons and others of all religions labored gratis in constructing this House of God, and to that end stone, lumber and other material were donated. The foundation or cellar was completed in a short time so that the twenty ninth of May was set as the date for laying of the corner-stone.

The Germans were now ready to lay "the first foundation stone" of the projected church. Accordingly on April 27 Adam Premir and Henry Horn wrote to the Rev. John Carroll saying:

We, being informed by the Rev. Mr. Pellens [Pellentz] that he is to meet your Right Reverence at Baltimore, therefore we take this good opportunity of waiting again on your Right Reverence with this few lines, humbly requesting your favorable answer by the next, concerning the laying of the first foundation stone for our intended new church. We humbly inform your Right Reverence that the materials are now ready and the season is fast advancing that it is very necessary to make a beginning, to inclose such a large building before winter.

Right Reverend Sir, we are not acquainted with the ceremonies concerning this. We are informed that the first foundation stone may be laid by an ordinary priest and that it is the custom to have the corner-stone laid by the Bishop or ecclesiastical Superior; therefore we humbly are waiting for your Right Reverence's kind disposal and charitable answer concerning this affair, either to deputize any gentleman priest here, or to honor us with your Right Reverence's presence at any of the Solemn occasions. For such a great and inestimable favour, Right Reverend Sir, you will forever oblige

Right Reverend father

Your most obedient and most
dutifull children in Christ,

ADAM PREMIR
HENRY HORN.

That Father Carroll wrote the Germans relative to their sentiments as expressed in letters to him is manifest from their reply herewith presented. The letter containing the objectionable "expressions" has not been secured by the compiler.

THE CONGREGATION (OF GERMANS) TO REV. JOHN CARROLL.

PHILADELPHIA, MAY 20, 1788.

Right Reverend Sir: Your Right Reverence will graciously pardon our delay in not sooner returning an answer to your favours in which your Right Reverence demands a retraction of some expressions in our former, and justly we do hereby retract them as rash, inconsiderate, and involuntary, because they were dictated by warmth and an angry disposition of mind, but not by an heretical spirit, which we abhorred from our infancy.

Right Reverend Sir, we know ourselves innocent and free of so gross accusations of our opposers, and because, as ignorant people, it was intirely strange and new to us. We always are ready to obey our dear mother the holy Catholic Church. We know She is the most kind and caressing mother and not a stepmother. We never intended nor ever will in the least dispute her authority. Therefore we acknowledge

our involuntary error and with the greatest humility we beg your Right Reverence's pardon and absolution.

Concerning the incorporation, we will not oppose nor object against it, provided they clearly accept [except] in their act all our little property, our unworthy Society of Catholic Germans possesses here and bought with their own money. Nothing can be fairer.

With the greatest joy we see that your Right Reverence has been kindly pleased to give authority to any clergyman under your jurisdiction to lay the corner-stone of our new Building. In consequence we thought it our duty to send deputies to our gentlemen priests here humbly requesting them to perform this charitable action, but to our greatest sorrow they utterly denied to do it and we had no opportunity to request and get a gentleman from the country so as wanting. Now our materials were ready, workmen engaged at the place; therefore we were under the disagreeable necessity to begin to work. We have walled the sides, but we left the principal corner open to perform the ceremonies prescribed by our mother the holy Catholic Church. We are now stopped and waiting for this performance, therefore Right Reverend Sir we must again take the liberty, but with reluctance, to trouble your Right Reverence and implore your fatherly assistance in this serious matter and how we have to act.

With the greatest respect and profound humility we take the liberty to call us

Right Reverend Father

Your most obedient and most dutifull
children

Attest:

ADAM PREMIR,
HENRY HORN.

*Signed by order of the German Catholic
Society in and in the vicinity of Philada.*

The trustees' minutes preserve the record of the laying of the corner-stone of the church.

LAYING THE CORNER-STONE.

[Translation.]

To-day the twenty ninth of May, A. D. one thousand seven hundred and eighty eight, in the twelfth year of the Independence of the United States of North America, in the name of the Most Holy Trinity, the corner-stone of the House of God or church, under the title of the Most Holy Trinity, situated at the corner of Sixth and Spruce Streets, in the City of Philadelphia, in the free State of Pennsylvania, was laid with great solemnity by the Reverend German clergy, viz. the Rev. Father John Baptist Cause, the Rev. Father Peter Helbron, the Rev. Father

John Charles Helbron. This solemn event was celebrated in the grandest way with vocal and instrumental music, with beating of drums and sounding of trumpets. A large throng of people, clergy as well as laity of all nationalities and religions, numbering at least between two and three thousand attended this celebration. After the solemnity a number of tables were spread in two houses of the neighborhood, to which all friends present at this occasion were cordially invited and where this festive day was spent in the utmost harmony and enjoyment to the highest glory of God and to the honor of the German nation.

Be it remembered that this House of God was erected solely by the efforts, diligence and expense of the Germans resident in the City of Philadelphia. The present trustees of Holy Trinity Church are the following German gentlemen: James Oellers, Adam Premir, Henry Horn, George Ernst Laechler, Sen., John Wagner, Charles Bowman, James Trein and Christopher Shorti, Senior. We recommend ourselves to our successors and earnestly beg that they remember us, though unworthy, in their prayers that we discharge our duties well.

To the letter of May 20 Father Carroll replied:

BALTIMORE, JUNE 15, 1788.

Sir: Yesterday at my return to this place, I received your favor of the 20th, containing a retractation of the unguarded expressions, contained in a former letter, & promising likewise to decline any opposition to a bill of incorporation, provided the little property belonging to the German Congregation be excepted out of the act. I hear, that is already done. Tho' it appears to me, that as a very considerable and respectable part of the German congregation does not unite with you in the new building and separation from the old congregation consisting of all nations, you are not warranted to make such a demand. However, if they are willing to give you this satisfaction, I have no objection. Perfect and general charity must be obtained without a sacrifice of the essential interests of religion: for if these give way charity so purchased will neither be sincere or lasting. As I just heard that the corner-stone of the new building has been blessed it is unnecessary to send any farther directions concerning that matter.

Cultivate peace and unity with all; forsake all wrangling; renounce all anger and bitterness. Thus will you render to the cause of God more essential services than any others you can perform.

The same day Father Carroll also wrote the following:

BALTIMORE, JUNE 15, 1788.

Gentlemen: When I first answered your most obliging letter brought by Mr. Bussy, as I had not that letter with me, I conceived it would be

necessary to write you more fully afterwards. But when I returned hither, and examined again your favor to me, I did not find in it any matter requiring particular discussion and have therefore contented myself till this time with the acknowledgement I have made already, not only of my own obligations to you, but those of religion itself. I cannot however delay any longer informing you that I receive the greatest satisfaction from your steady adherence to the principles of Xtian piety, your docility & your good understanding & harmony with your pastors. The example you have ever given will perpetuate virtues & blessings in the congregation, long after you are gone, as I doubt not, you will go sooner or later, to receive the reward in heaven of the good works and particularly of the regularity, charity and obedience of which you were a pattern here. I earnestly beg you to recommend in your devotions to God, the restoration of peace and concord; to encourage by word and example frequent recourse to the sacraments, and to promote a spirit of sobriety, and moderation in worldly amusements; & to employ for these good purposes all the authority which you derive from your experience, from the esteem in which you are universally held, and the confidence which is placed in you.

MESSRS JOSEPH ECK & OTHERS
OF THE GERMAN CONGREGATION

ACTS OF INCORPORATION.

St. Mary's congregation had applied to the Legislature for an Act of Incorporation. So had the Germans. We have learned from Father Carroll's letters that some of the Germans opposed the incorporation of St. Mary's Church unless "the little property" belonging to the Germans was excepted from the control of the Trustees of St. Mary's. This was accorded. The property was the southern section of the graveyard back of St. Mary's (26 x 282 feet). Both charters were granted—St. Mary's on September 18, and Holy Trinity's, on October 4, 1788, under the Title *The Trustees of the German Religious Society of the Holy Trinity in the City of Philadelphia.*

The incorporators were George Ernest Lechler, Henry Horne, Christopher Shorty, Anthony Hookey, Jacob Threin, James Oellers, Charles Bauman and Adam Premir. Though there was a groundless fear that the "little property" of the Germans might be retained by

St. Mary's, the spirit of conciliation on the part of the trustees of that church is shown by the accounts of Michael Green, the treasurer, wherein it is shown that on September 13th, 1788, St. Mary's paid fifteen shillings for "engrossing the Incorporating Act for our Society to be pass'd into a law", but also paid the same sum to Mr. [Miers] Fisher "for drawing a petition to the Assembly for the Germans"—their "petition" being for an Act of Incorporation.*

The work of building the church had been going on steadily since the laying of the corner-stone on May 29, 1788, so that by September the following record was made in the Church's Minute book:

CHURCH ROOFED.

[Translation.]

To-day the eighteenth of September, A. D. one thousand seven hundred and eighty-eight, in the name of the Most Holy Trinity the frame-work of the roof was placed in position, at which many nations and many parishioners assisted. This large gathering of friends lent their aid freely with the greatest pleasure, so that the work was set up before sundown. After the work was accomplished our friends repaired to a place near the City of Philadelphia, between Fourth and Fifth Streets, to the residence of our brother, Earnest Berg. There the trustees of Holy Trinity Church had prepared a large table, with provisions, wine and other beverages, to which our dearest friends of all nations and religions were welcomed and where this occasion was brought to a close in the greatest harmony and enjoyment. We trust that the Most High will further deign to bless our divine work in His honor and perfect it through Jesus Christ our Lord. Amen.

* Records A. C. H. S., X, p. 303.

REV. PATRICK SMITH.

Let us now view the proceedings so far related as seen by an Irish visiting priest :

In 1787-8 Rev. Patrick Smith, of the diocese of Meath, Ireland, came to the United States. He was unruly-spirited when in Ireland. Rev. John Carroll seems not to have given him countenance. On his return to Ireland he issued a pamphlet entitled "*The Present State of the Catholic Missions conducted by the Jesuits in North America.*" A copy is in the Bishops' Memorial Hall, Notre Dame, Ind. From it is taken the following concerning the German Catholics in Philadelphia :

"It may not be improper to relate the unhappy disturbance which brought reproach on our holy religion at Philadelphia last spring. The anecdote may help to enforce the main drift of this paper. Two German Capuchin monks arrived in Philadelphia at a time when their countrymen, who form a very respectable part of the citizens of that metropolis, began to despair, in consequence of the Emperor's ecclesiastical arrangement, of procuring, in future, missionaries from the Austrian territory. One of the gentlemen preached remarkably well, and was, on account of the excellent testimonies he produced, and the abilities he displayed, considered as a proper successor of the venerable Mr. Farmer, lately deceased.

"The good Capuchin was but just rivetted in the affections and esteem of his countrymen when a German ex-Jesuit landed as his competitor. The Superior of his missions sided very naturally with his brother; and though the Capuchin had a prior right, had much superior talents, at least as a preacher, and was otherwise irreproachable in his morals, he must forthwith yield to the favored son of Loyola.

"The Germans may be led, but cannot easily be driven, and of all countries, America is not the theatre for exercising with impunity coercion or tyrannical measures. The humble disciple of St. Francis, with due deference to his Superior's mandate, retired to an inland mission. But his countrymen of Philadelphia were not all reconciled to his removal. They first preferred petitions, strenuously solicited his zeal, and afterwards humbly, with the superior, upon his being sent back to them directly. Now negotiation from different quarters were set on foot; remonstrances interchangeably sent to and fro, and at length excommunication threatened against the contumacious Philadelphians. The Dutchmen would not submit to what they called the obsolete re-

mains of European barbarism and the blustering dictates of injustice and partiality. They began very deliberately to erect an elegant church for their monk; and the Rev. Dr. Carroll, like a prudent general when surrounded by a victorious army, made the best terms he could, and retired from the field of battle, firmly resolving to guard from thenceforth against similar surprises. I am sorry to have an occasion to add, that the new church, from its site, will continue, to after ages, a monument of German resentment; for the street only divides it from the old one, which was built during the unrivalled reign of the Jesuits."

FATHER CARROLL'S REPLY.

In the Baltimore Archives is the manuscript reply of Father Carroll:

"Here is the real fact:—A year or two before the death of the late Rev. and much-revered Mr. Farmer, he received information, by letters from Germany, of the character and estimable qualities of Mr. Graessel who had been in the novitiate of the Jesuits at the time of their dissolution. Mr. Farmer wrote to him earnestly inviting him to give his services to that country which he himself had burdened with his sweat and expressing the pleasure he should feel in having a coöperator who had been trained in the same school and discipline as himself. After receiving this letter Mr. Graessel resigned a handsome employment and flattering prospects of preferment, in order to join his venerable correspondent. But when he reached Philadelphia Mr. Farmer was no more. About the same time arrived likewise from Germany two Capuchin Priests, worthy and able labourers in the Lord's vineyard. The ecclesiastical Superior appointed each to his respective station and nominated Mr. Graessel to remain in Philadelphia. He was induced by several considerations: 1st. Mr. Graessel, in consequence of Mr. Farmer's invitation, quitted his employment and prospects in Bavaria, bringing with him the original letter of invitation, and in full expectation of remaining at Philadelphia. 2ndly. His education having been the same as that of those who were to be his companions at Philadelphia, and they having expressed their wish for his appointment, the Superior thought so much was due to their services and enjoyment not to refuse their request. 3d. He thought likewise it was a just way of rewarding the members of that body, who, under God, had brought Religion to its present state in Philadelphia, provided their talents were equal to their charge. Let the Catholics of Philadelphia say, whether Mr. Graessel's have not appeared as such. Mr. Smyth says the other Gentleman had recommended himself in Philadelphia by superior talents at least for preaching. He makes assertions without the least support of truth; neither of the candidates had been heard in Philadelphia, when the ap-

pointment was made; and I nearly believe, that one of them has never been heard there, even to this day; tho' I am sure he would be heard with pleasure. A part of the German congregation but not the most numerous part, some of whom had contracted a friendship for the worthy son of St. Francis, were dissatisfied with the appointment—they even took some measures, the impropriety of which they themselves afterwards avowed; they applied to the Superior for his approbation to build a new church for their nation, and, as they said to preserve their native tongue. The Superior instantly granted their request. He (Mr. Smyth) adds that the new church will continue a *monument of German resentment*. For my part I rather trust it will be a *monument of German piety*. He says that it is only separated by the street from the old one. The eyes of all Philadelphia behold it at least 400 yards distant."

At the beginning of 1789 how far onward the work of completing the church had proceeded is shown from this record from the Minute Book of the Trustees. It reads:

In the name of the Most Holy Trinity, to day the first day of January A. D. one thousand seven hundred and eighty nine the roof was completed with the help of the Almighty and work was suspended until the beginning of March.

The pillars in the cellar were then erected and the scaffolding partly removed. The greater portion of this work was performed by willing hands gratis, so that during the following summer the laying of the floor of this House of God & the setting up of the pews were accomplished with the grace of God.

It will be observed that Bishop Carroll based his refusal to permit the Germans to select their pastor upon the fact that his predecessor had not so allowed and that in so doing he was exercising his rightful authority.

This right of presentation or *jus patronatus*, which was now for the first time in our country claimed by the Germans of Philadelphia projecting this new church, but which was refused or denied as of right, was, sometime later, recognized by Bishop Carroll.

A formula, not dated, but written by Bishop Carroll, for a bequest for religious purposes exists, in Jesuit archives which "purports to supply the German faithful with a formula of bequest in favor of the Church." It

reads to the effect that the property bequeathed "for ever" would be "in trust for the residence, sole use and maintenance of a Roman Catholic Priest, to be presented by . . . his heirs and assigns and approved by the Roman Catholic Bishop for the time being; which Priest shall either be a German by birth or descent or well acquainted with and competent to preach and instruct in the German language so long as there shall be Roman Catholics acquainted with that language residing in the neighborhood," &c.*

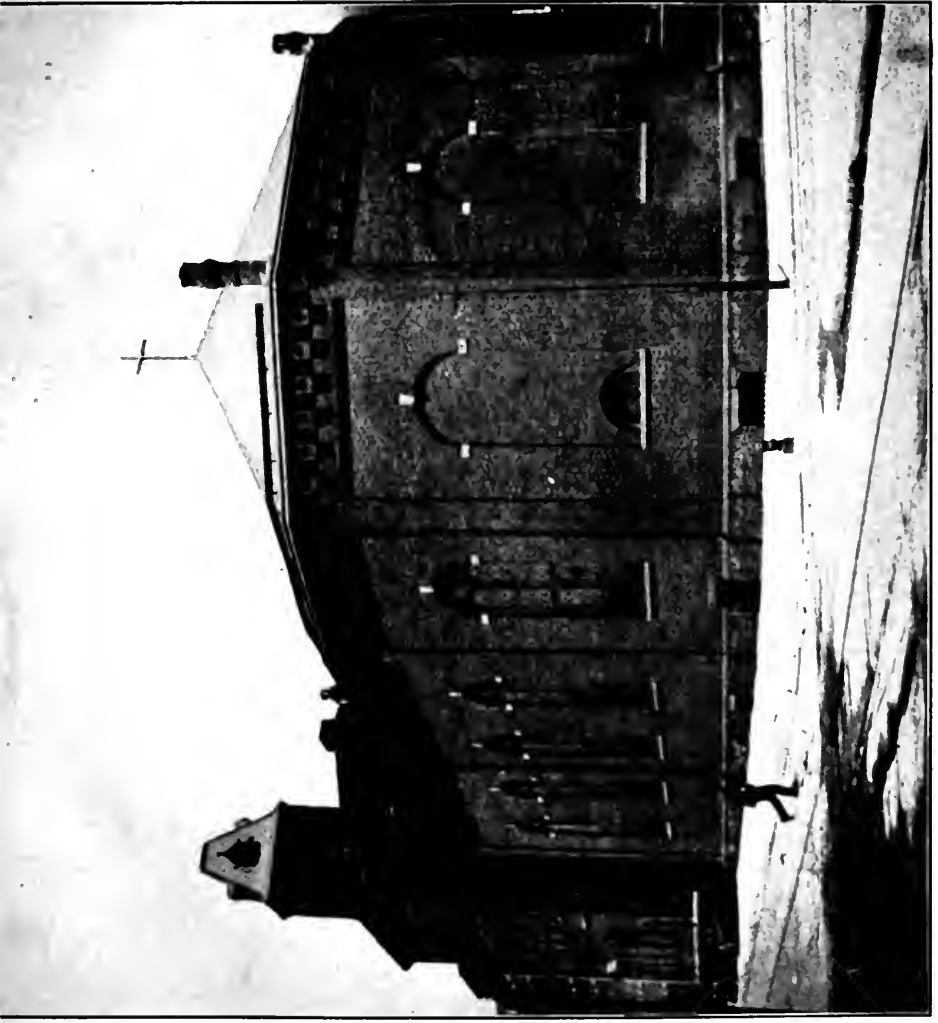
These Germans, and later the Irish at St. Mary's who sustained Father Hogan's hostile attitude to Bishop Conwell, maintained that as in Europe the founder of a Church possesses the *jus patronatus*, so here in America the people took the place of the princely benefactor of other lands. So by doing, in a body, what one might do there, they were possessed of the right of patronage. Bishop Carroll's formula recognized its exercise when a bequest for religious purposes was made with a reservation to the benefactor of the right to present either by himself or his heirs.

Father Grassi's relation of the character of Bishop Carroll "seems to furnish an exact estimate." "To his courtesy of demeanor was joined a rare goodness of heart, qualities which won him the merited esteem and respect of the public, not only Catholic but non-Catholic most hostile to the name of Roman Catholic. In the eyes of some he was not cautious enough in his choice of confidants, and he was prone to give into the Protestants more than he should have done, and to appoint trustees over churches when he could have done without them and so have averted all the troubles our missions suffered at the hands of these same persons with damage even to religion itself."†

* Hughes' *Jesuits*, N. A., Doc. 1, P. II, p. 829.

† Hughes' *Jesuits*, N. A., Doc. 1, P. II, p. 831.

fac p 32



HOLY TRINITY CHURCH, PHILADELPHIA.



With the church near completion the Germans proceeded to elect a pastor. They did so as shown in the annexed document from the church records.

ELECT A PASTOR.

In a meeting of the German Roman Catholics, held at the residence of Mr. Henry Horn on Fourth St., three Rev. gentlemen were nominated for the pastorate of Holy Trinity Church, viz.: Rev. Lawrence Groessel, John Charles Helbron and John Baptist Cause. After a strict election it was found that the majority of votes had been cast in favor of the Rev. John Charles Helbron and he accordingly was publicly acknowledged and accepted by the trustees as their rightful pastor of Holy Trinity Church.

Done, Philadelphia, the twenty-second March, Anno Domini 1789.

Whereupon—the same day—this communication was sent to Rev. John Carroll :

THE CONGREGATION TO BISHOP CARROLL NOTIFYING THE ELECTION OF FATHER HELBRON.

PHILADELPHIA, MARCH 22, 1789.

Right Reverend Sir: By the assistance of Almighty God & good people, we have been enabled to bring our building so far that we expect to keep divine service therein within three months or thereabouts; we thought it our Duty to provide a Pastor; we convened for that purpose, & considering the matter, we thought it more prudent to leave the choice of a pastor to the congregation at large to avoid censure. Therefore we proposed to the people at large the following Gentlemen Clergy: the Reverend Lawrence Graessle, the Reverend John Carol Helbrun & the Reverend John Baptiste Causé. When it appeared, after closing the Election, that there was a large Majority in favour of the Reverend John Carol Helbrun, therefore we most humbly beg leave to present the Rev. John Carol Helbrun & solicit your Right Reverence's most kind & gracious concurrence in appointing the said Gentleman to be the Pastor of our Church.

We have the honour with the greatest Submission & highest esteem
to be Your Right Reverence's

Most Obedient & most humble Servants,
GEORGE LEGLER (?) President
CAROLUS BOUMAN
ADAM PREMIR
HENRY HORN
ANTHONY HOOKEY
CHRISTOPHER SHERTE (?)
JAMES OELLERS, Secretarius.

ELECT A PASTOR,

At the election of a Pastor for the Most Holy Trinity Church held
this Twenty Second Day of March Anno Domini 1789 in the City of
Philadelphia; the following Gentlemen Clergy were proposed

The Reverend Lawrence Graessle
The Reverend John Carol Helbrun
The Reverend John Baptiste Causé.

After closing said Election we the Inspectors, Judges & Subscribers
have carefully & fairly examined & compted the Tickets, when there
appeared viz., Five votes for the Reverend Lawrence Graessle; Seventy-
Five Ditto for the Revd John Carol Helbrun & Twelve Ditto for the
Revd John Baptiste Causé.

We do hereby certify that there was a large Majority in favour of the
Reverend John Carol Helbrun.

Given under our Hands & Seals the Day above written

ANTHONY HOOKEY
ADAM PREMIR

In consequence of the Election of a pastor for the most Holy Trinity
Church held this Twenty Second Day of March Anno Domini 1789 in
the City of Philadelphia, We the Lawfull Trustees of the Corporation
of said Church do hereby certify that the Reverend John Carol Helbrun
was duly chosen by a Large Majority of the Votes the first Pastor for
the said Church & that we the Subscribers do hereby Impower the Said
Reverend John Carol Helbrun to present Himself to the Right Rever-
end John Carol for his further approbation.

Given under our Hands & Seal of Said Corporation the Day above
written.

..... president
CAROLUS BOUMAN
.....
ADAM PREMIR
HENRY HORN
ANTHONY HOOKEY

Seal

JAMES OELLERS
Secretarius

*Endorsed March 22, 1789
The Congregation to Bishop Carroll
requesting the appointment of Mr. Helbrun*

FATHER HELBRON COMES TO PHILADELPHIA.

Father John had his residence at St. Mary's, Philadelphia, until, in February, 1789, he was appointed to Lancaster (first record, February 25), where he remained until October when he came to Philadelphia. On October 8, 1789, Father Helbron wrote Father Carroll. The letter has seventeen lines written in Latin. It then goes on in English as follows:

Y'r Rev. mentioned that I was too hasty in my assertion saying that the Irish shut the door of the Church of St. Mary's against the Germans & that when you was last here, you never heard it mentioned; I have the pleasure to assure you that I was present myself of the fact; and secondly that it has also been mentioned to you by Mr. Oellers in the presence of Mr. Premir, Ick [Eck] & Peter Field when y' Rev., as they say, did not give the best answer when it was asserted amongst the other mutual charges; & if there should be any certificate not only signed by the Germans, but by the Irish also. I demand about that matter nothing from y' Rev as a right but alone as a remedy to prevent scandal & to conserve peace & union amongst the little ones, that we romans are in this very country at present yet. I liked always & like it still rather to be obedient to my legitimate Superiours, than to command others; *'obedientia enim semper melior quam Victoria.'*

Nay I assure y' Rev. that I never will be anywhere placed as an officiating Clergyman without submission & dependence to the Ecclesiastical Superiority. I must hear so many things both against myself & against my Order while I am here & that by y' Rev. as well as by R. Mr. Molyneux so they say, that there was no wonder I did not send back y' faculties or would go home again or procure me others by the way of rome which I know very well. I'l return to Lancaster fryday next that I can be there all Saints day.

J. C. HELBRON.

CHURCH READY FOR DEDICATION.

The Trustees met November 1, 1789. The record of the meeting tells the proceedings resolved upon. It reads:

[Translation.]

In the Name of the Most Holy Trinity, in a meeting of the trustees of Holy Trinity Church, held the first of November, Anno Domini one

thousand seven hundred and eighty nine it was resolved that on the twenty second inst. ("hujus") the said church be opened for the first time for public worship and that all pains be taken to have divine service celebrated in a most elaborate manner. Furthermore it was resolved that printed (notes) invitations be sent to all notable persons viz. to the whole Congress, to the Governor, to the Assembly of these States, to all clergymen and laymen of distinction.

Furthermore it was resolved that the High Mass on that day and throughout the octave, as well as the Vespers be celebrated with vocal and instrumental music, to which all musicians and lovers of music should be asked and invited. It was moreover resolved that the trustees prepare a luncheon for the musicians on three afternoons, viz. the first Sunday, on Thursday and the last Sunday.

It was moreover resolved that no expense be spared for the decoration of the altar of the House of God or for the use of the vestments at the divine service.

THE CHURCH OPENED.

On Sunday, November 22, 1789, the Church was opened for divine service, though Father Helbron had not yet received the sanction and appointment of Rev. John Carroll, Superior, and did not until December 2d. The church record of the event reads:

[Translation.]

In the Name of the Most Holy Trinity, to day, the twenty second of the month of November Anno Domini one thousand seven hundred and eighty nine has arrived, the day on which that most August feast was celebrated with the greatest solemnity with vocal and instrumental music, to the admiration of the large throng of people assembled in the church of the Most Holy Trinity. Many members of the Congress of the United States, His Excellency, Governor Mifflin, the chief justice of this city, the greater number of the members of the Assembly besides many other clergymen and laymen of all nations and brethren in the faith honored the occasion with their presence.

That day and the entire octave was brought to a close with the greatest pomp and divine service in the said church of Holy Trinity was continued day after day according to the rites of the Rom. Cath. religion to the honor of God.

[It must however be noted the English Roman Catholic clergy & those of Irish descent always maintained their animosity and utmost opposition in regard to the parish of Holy Trinity Church, which is here recorded in everlasting remembrance.]

THE SCHOOL.

We have seen that, evidently, the Germans had organized a school and had it in operation in a house which they designated The German School House. The first record of its management appears in this transcript from the Church records:

[Translation.]

In the Name of God, Amen.

In a meeting of the Trustees of Holy Trinity Church, held the 5th of November. A. D. 1789, it was resolved that Mr. Henry Horne having resigned the position of school-teacher, Mr. Anthony Heim be placed in charge of the school under the following conditions:

First, he shall in winter time heat the school before 9 o'clock, at which hour the morning session shall begin during the winter and continue until 12 o'clock. In the afternoon from one until four o'clock. But during the summer in the morning from eight to twelve o'clock and in the afternoon from two until five o'clock.

Second, the said Mr. Anthony Heim shall inquire of the parents or the children whether they are able to pay school-fees. All who can shall contribute to his salary, & the other children must bring a certificate from the president or from one of the Trustees stating that they are poor and for such the church will provide.

Third, it was resolved that the said Mr. Anthony Heim be elected and accepted as organist of Holy Trinity Church.

Fourth, it was resolved that the said Trustees obligate themselves to pay Mr. Anthony Heim as salary of organist the sum of forty pounds in quarterly payments of ("pr") £10.

On December 6, 1789, from Lancaster Father Helbron wrote Rev. John Carroll a protest against the latter's election to the episcopate and saying that he would proceed to make known his objections to the Holy See in due form, and appeal to Rome against the injurious calumnies. This document is witnessed by Adam Premir and Anthony Hyne.

Father Carroll came to Philadelphia for conference and action. In the archives at Baltimore is a letter of his under date of December 19, 1789, to Father Helbron to the effect that it is not necessary to call a Synod or Con-

vention; and calling upon Father Helbron to show the necessary act of docility. At 9 o'clock on the following day he would expect Helbron to call. The reply is indicated by the following answer of Father Carroll:

MONDAY MORNING, DEC. 21, 1789.

Rev. Sr.: The message which I sent you yesterday was very sufficient to satisfy you of my intentions in desiring a conference. After that you might have forbore your indelicate interrogation in the beginning of your note this morning. You can have no better opportunity at your house for a personal interview between us two alone than we may enjoy here. After coming so far I shall expect you to meet me here & as soon as possible. I am, D^r Sir, &c.

Be pleased to inform me of the hour at which you can come.

The above was written by Rev. John Carroll on the back of a letter in Latin written by Rev. J. C. Helbron, December 21, 1789, and addressed to "Rev. Mr. John Carroll."

The Rev. J. C. Helbron replied as follows:

Circa horam quattuor ubi Rae. Vrae ita placuret comparebo.

Ra Va

Servorum infirmus

21 Decmr. 1789

J. C. HELBRON

That Father Helbron had not fully developed a spirit of antagonism to Father Carroll's jurisdiction is shown by this record:

At a meeting of the Trustees at the Holy Trinity Church in the City of Philadelphia held the 23 of December, 1789, A. M., was proposed & requested by the Reverend John Charles Helbron president of the Corporation that it was better to leave and renounce the Right of patronage to the Right Reverend John Carroll; after some consideration on this Head Mr Premir rose and proposed to leave it to the votes of the Corporation by Ballots, when it appeared by closing of said Election that they were unanimously against it & it was carried in the negative.

And whereas our Dear Mother the Holy Catholic Church grants to those of her children who gives the ground & Erects the House and maintains the Pastor thereof the right of presentation, and whereas we consider ourselves and our Constituents fully intitled to the above mentioned Grants:

Therefore resolved unanimously, that we cannot upon any consideration cede these Right so graciously granted by our Dear Mother in promoting religion in particular in this Country; at the same time we being informed that your Right Reverence purposely came to this Town in order to settle the late Confusion which has already done very great Damages, injury & Scandal to our religion, in which we were quite Innocent, therefore we humbly pray to put an immediate stop to this Matter by restoring peace, Love & harmony by approving those articles presented by the Reverend Mr. Helbron particularly on acc^t of the approaching Holy Days. Given under our hands the Day above written.

GE LECLER (?)

ADAM PREMIE

JACOB [CLINE?]

CHARLES BOUMAN,

HENRY HORN

Attested by the order of the Corporation.

JAMES OELLERS, *Secretarius*.

The next day Father Carroll, then in Philadelphia, notified Father Helbron that

Unless you will make an explicit acknowledgement and give it to me in writing signed by yourself that you cannot exercise any parochial functions till I restore your faculties, it is in vain to expect that we can come to any agreement: and therefore, till this point is settled we need not treat on any other.

Philada., Dec. 24, 1789.*

A letter of December 29, 1789, 12 o'clock, from Carroll to Helbron notified Helbron that he would expect him by 9 o'clock the next day, under penalty of severe punishment if Helbron did not respond to the proposition.

Another document in Latin, dated December 31, 1789, and signed by Rev. F. A. Fleming as Secretary, is a peremptory monition to Helbron, revoking his appointment of December 2, 1789, for not having obeyed and notifying him to make his submission by January 2, 1790, 6 P. M., in order that his soul and the souls of the faithful be not endangered. This warning was made under pain of suspension for Father Helbron.

* Baltimore archives—unindexed.

As Father Helbron had advised the Trustees to "re-nounce the right of patronage," he signed an acknowledgment that "neither I nor any other Catholic clergyman in the United States can lawfully administer the Sacraments, preach or perform parochial functions, but inasmuch as we are approved by the Ecclesiastical Superior thereof." This was read by Father Carroll to the congregation on Epiphany Sunday, 1790, whereupon he "conferred on" Father Helbron "the spiritual powers necessary for exercising his ministry." So Bishop Carroll afterwards—February 5, 1797—deposed.

Father Helbron in recording a baptism on February 6, 1790, signed "Primus Curator."

Jacob Hiltzheimer, a member of the House of Representatives of Pennsylvania, who lived on the west side of Seventh Street near Market Street, visited the Church on the Feast of the Epiphany, January 6, 1790. In his diary he thus records the visit:

"Went to the new Catholic Church of the Holy Trinity at corner Sixth & Spruce Sts., the foundation stone of which was layed in the Summer of 1788. Shortly after being seated a gentleman came over to me and very politely asked me to take a pew nearer the altar and took me to one in which was the Rev. Mr. Blackwell. When the collection plate was handed around we put on a dollar each. In addition to the officiating priests there were 12 boys & 14 girls dressed in white each with a candle. I counted 98 candles burning."

This was the occasion on which Bishop Carroll notified the congregation of the submission of Father Helbron and of his appointment as pastor. The Bishop administered Confirmation to the "twelve boys and fourteen girls."

Rev. Dr. Robert Blackwell, D. D., of the Protestant Episcopal Church and the Rev. John Andrews, D. D., Vice-Provost of the University of Pennsylvania and Professor of Moral Theology therein, were also present to witness the ceremonies, having been drawn thereto by

the presence of Bishop Carroll. When later, in 1797, the Bishop had trouble with the Trustees and Father Goetz, both denied the Bishop's jurisdiction; affidavit was made by Rev. John Andrews, March 30, 1797, that he was present: "Having heard that Dr. Carroll was to preach he went to hear him; that he preached on the discipline of the Church, necessity of obedience to Superiors; that Father Helbron delivered an address in German, the substance of which Dr. Carroll gave in English. The substance was that there had been irregularities in the conduct of Mr. Helbron and the leading members of the congregation, and that in consequence of certain concessions or promises on their part the breach was closed."

The terms of reconciliation were based on the terms contained in

THE PRELIMINARYS OF PEACE & REUNION OF THE CATHOLICS OF THE CITY OF PHILADELPHIA BELONGING TO ST. MARY'S & HOLY TRINITY CHURCHES, Viz:

1. The R. Mr. Beeston is to *make retraction publicly* in the church for what he has published on the 21st of Novemb. last against R. Mr. John Charles Helbron *without authority*.

2. The R. M. Caton [Keating] being at present absent so it being out of his power to give satisfaction for what he has published on the 22d of Novemb. past against the sd R. Mr. Helbron & the Congregation of the Holy Trinity Church, therefore the Rnd. John Carroll shall publish in the Church that, whatever the sd R. Caton [Keating] has mentioned against the R. Helbron and Congregation of Trinity Church was *without any authority & truth*.

3. To show the public that Peace and Union is restored amongst the Clergy as well as amongst the Layty of both Churches there, the R. R. John Carroll will in Trinity Church say Mass on Christmas Day & deliver the discourse on the same day.

4. That in future the R. J. C. Helbron shall be respected in Full as the other Clergyman.

5. The R. R. J. Carroll shall recommend publicly to Both Congregations, Peace, Love & Unity.

6. The Rev. Mr. Carroll shall deliver to the R. Mr. Helbron a letter to the R. Mr. Pellentz, informing him, that the differences in Philadelphia were settled & that he shall receive the R. Mr. Helbron, when

he *will come to him with the same kindness*, as he did before, & that he shall publish the restored reunion to his Congregation in order to prevent farther sin & scandal.

7. Whereas it was throughout Philadelphia *falsely told*, as would the R. Mr. Helbron not acknowledge the authority of our holy Mother the Catholic Church nor the superiority of R. R. Mr. Carroll, he will therefore in the contrarie give public notice in H. Trinity Church that he acknowledges not alone the authority of the holy Church but also the Superiority of the R. R. Mr. Carroll so and even in that manner & extension as it was given to him.

8. The R. Lawrence Grassel shall recall in *Dutch* what has been recalled in English.*

ELECTION OF TRUSTEES.

The election for Trustees in 1790 is thus recorded:

[Translation.]

In the Name of the Most Holy Trinity.

According to an Act of the General Assembly of the State of Pennsylvania the following gentlemen of the parish of Holy Trinity Church were elected by a majority of votes as the lawful trustees, on the Monday after Whitsunday, the twenty-fourth of May A. D. 1790: James Oellers, Adam Premir, George Ernst Laechler, Sen., Christopher Shorti, Sen., George Apt, Joseph Bastian, William Pranger, Michael Shindler.

The Trustees then met on 31st. The business transacted is thus recorded:

[Translation.]

In the Name of God. Amen.

In a meeting held on Monday after Trinity Sunday, the thirty first of May A. D. 1790, Mr. Adam Premir was elected treasurer, and Mr. James Oellers, secretary of the Corporation of Holy Trinity Church.

At this same meeting it was resolved, that the secretary prepare a statement of the indebtedness of the church up to date, so that measures may be taken to satisfy the creditors in one way or another.

DEBTS TO BE BONDED.

[Translation.]

In the Name of the Most Holy Trinity.

In another meeting held Monday the twenty-eighth of June A. D. 1790, the secretary presented the statement of outstanding debts and after deliberating how to satisfy the creditors, it was unanimously re-

*Original in Archives at Baltimore, unindexed; no date.

solved that a proposal be made to the creditors, stating the willingness of the trustees to give each a Corporation Bond and to pay interest until all debts be liquidated. The treasurer and secretary were then empowered to act in the matter according to their best judgment.

FINANCIAL CONDITION.

All, save the finances, seems to have been going well at this time 1790-1, for the annexed statement of the financial condition of the church shows a large deficit in the current revenues and of the assistance afforded by Messrs. Premir and Oellers:

Trinity Church in acct current with James Oellers, Secretarius.

Dr.		Cr.
1791	To Cash paid p' Book acc ^t	£2520 11 10
	To John Grob on acc ^t	26 14 9
	To Jacob Strembeck on acc ^t	3 7 6
	To Henry Houne on acc ^t	25 15 5
	To the Rev ^d John C. Helbron	92 0 2
	To Anthony Heim in full	60 0 0
	To Cash in Ja ^s Oellers's hands	2 15 8
		<u>£2731 5 4</u>

Cr.

By Cash received by Subscriptions	£1249 12 0
By Ditto collections in Church	375 4 0¾
By Ditto Subscriptions for an Organ	21 0 11
By Ditto Ditto for vestemens	51 2 2
By Ditto Ditto for a Monstrance	29 6 9
By Ditto for pew rent	90 7 6
	<u>£1816 13 5</u>

Ballance due Premir & Oellers for which the Corporation has given them Bonds	914 11 11¼
	<u>£2731 5 4</u>

Errors Excepted June 13th 1791
by James Oellers
Secretarius.

John Charles Helbron
Pastor.
George Ernest Laechler
Christopher Shorti
William Pranger
Adam Premir
Michael Shindler.

N: B: this account is filled [filed?] with other accounts of the Corporation.

It may be remarked that the accounts were kept in Pennsylvania Currency, not in English sterling as is too often mistakenly supposed.

In the figures given the £ is to be reckoned as \$2½ of Federal currency in which all accounts were later kept. So that about \$2500 were due Messrs. Premir and Oellers. The whole indebtedness at this time was £2300.

This debt, the current expenses and the needed decorations of the interior of the church made the position of Father Charles Helbron and the Trustees one of embarrassment.

In August, 1791, Father Helbron applied to the Bishop to have his brother Peter appointed his assistant while he went to Europe to collect funds. On August 14, Bishop Carroll wrote him, as follows:

GEORGETOWN, AUG. 14, 1791.

"In compliance with your desire I consent to your Brother's going immediately to your assistance at Philada when you are ready to depart for Europe."

The above is all of the draft not crossed out. The following is erased:

"I promised to send you notice as soon as I had determined myself respecting your Brother's going to Philadelphia to assist and supply your absence. You wished him to come immediately. Wherefore I now inform you that you may send for him immediately."

Another form is also crossed out. It reads:

"Be pleased to send me immediate notice whether you wish your Brother to supply your absence in Philada & how soon you will stand in need of him."

The following is also crossed out. It seemingly indicates the purpose for which Father Helbron was going to Europe to collect funds for the Church.

"I will recommend the success of y^r solicitations in fav^r of Trinity church in a paper addressed to all charitable Xtians."

*Endorsed: "Copies to Messrs
Peter & Chs Helbron, Aug. 14, 1791."*

His brother was Father Peter Helbron of Goshenhoppen, Berks County, Pa. He came at once, as his first baptism was on August 19, 1791, but he was not "elected" by the Trustees until December 5th, after the departure of his brother and then with the approbation of Bishop Carroll.

A writer signing "A. M. D. G." in *Katholica Volkszeitung* of Baltimore, May 15, 1869, says that he went "to Spain on November 13, 1791, in order to collect for the church. He seems to have died on the way, as he is not mentioned again."

The church's record states: "To-day 5 November 1791, we the undersigned Trustees of the Church of the Holy Trinity made settlement with the Pastor, John Charles Helbron, the said Church provides to his departure for Spain in which we have paid to John Charles Helbron a balance of £25, 4s. 8, which were due him. On the same day they also acknowledge to have settled with Mr. Henry Horn in his bill for a balance of £80, 5, 2, which sum we will, as soon as possible, pay to his family after his departure with the pastor, John Charles Helbron, for Spain."

The Society is greatly indebted to Rev. Francis J. Hertkorn, the new Rector of Holy Trinity, the successor of the late aged Father Hiltermann, for transcripts and translation of the church records cited in this contribution to Catholic German-American history.

A relation of the events of the pastorate of Rev. Peter Helbron will be given in a later issue of the RECORDS.

ANNUAL MEETING, 1909.

The annual meeting—the twenty-fifth—of the American Catholic Historical Society, was held on the evening of 21 December, 1909. The President appointed Mr. Joseph A. Weber, Judge of Election, and Arnold Van Dyke Power, Litt. D., and Philip J. Dougherty, Ph. D., Tellers.

The Report of the Board of Managers was made by the Secretary, Miss Jane Campbell.

The result of the election of officers for the ensuing year was reported as follows :

The Rev. PHILIP R. McDEVITT, President ; The Rev. HERMAN J. HEUSER, D. D., Vice-President : IGNATIUS J. DOHAN, Esq., Treasurer ; The Rev. HUGH T. HENRY, Litt. D., Corresponding Secretary ; The Very Rev. H. T. Drumgoole, Walter George Smith, Esq., Theodore A. Tack, Esq., James M. Willcox, Esq., James A. Flaherty, Esq., Managers.

After the regular business of the Society had been concluded a commemoration of the Twenty-fifth Anniversary of the founding of the Society took place. Mr. Martin I. J. Griffin gave an account of the founding of the Society. Dr. Lawrence F. Flick told of the "Work Accomplished" by the Society. Walter George Smith, Esq., addressed the meeting on the vital questions of the day and the duty of Catholics to support Catholic principles. The Rev. George V. McKinney, C. M., spoke of the great value of a Society like ours. Mr. Ignatius J. Dohan, the retiring President, delivered a noteworthy and impressive address. Father McDevitt, the new President, outlined the work for our Society and its value as a defender and expositor of Catholic faith and works.

ADDRESS OF THE RETIRING PRESIDENT, IGNATIUS J. DOHAN, ESQ.

Occasionally it becomes necessary for members of this Society to practically apologize for its existence. A charitable organization, a prison society, an hospital has a definite, a sympathy-winning, a natural as well as a supernatural mission. An historical society, while no less dependent on the support of our fellow-Catholics, does not seem to demand or to command the same proper interest. But, viewed from the proper standpoint, it is broader than any of these other organizations. It preserves their records, calls attention to their founders, their foundations and their good works, and frequently affords them a place of meeting, as well as rendering them active coöperation and support. The preservation of minutes, reports and other records is its peculiar care. History in its making receives due attention through the columns of its magazine, as well as in its files of current literature. And the Catholic journalist, as well as the non-Catholic seeker after truth, finds on the shelves of its library and in the pages of its exchanges facts and commentaries of yesterday and to-day.

Those who labor with their hands and minds, or who contribute of their substance, for the sick, the poor, the orphaned, the prisoned, the unfortunate, may regard our efforts with mistrust and lightly hold our achievements. But the time will come when they will be the first to acknowledge the beneficial effect of the silent work of our librarians, our archivists, our editors. Had there been some centuries ago in Spain a Catholic Historical Society the work of a Lea would have been branded at birth. Froude in England and his brother historians in Germany would have been refuted and the so-called glories of the Reformation would have been turned to shame.

Nor has our Society lacked a social side. We have, as I have said, always been glad to extend the use of our rooms to any worthy Catholic organization for its meetings. Our entertainments have been the means of bringing together the best Catholic society in this city and making the members acquainted not only with each other but also with those who are moulding our Catholic thought and opinion.

In this work and in the other of our spheres of activity the ladies have taken no small part. In its real work they have been of great assistance. Mrs. Richard P. White, Miss Laura Blackburne and Miss Blight were members of our Board. The only legacies we have ever received of any amount have been from two ladies, Miss Blight, \$5,000.00 and Miss Hardy about \$2,000.00. Mrs. Isabel Nixon Whiteley, the writer, revised and edited many of the articles printed in our RECORDS. Many of you doubtless are ignorant of the painstaking work of Miss Isabel Reilly, our editor, through whose hands passes every article printed in the RECORDS. And as for Miss Anna McGowan, only the Presidents know what a faithful worker she has been, with every detail at her command, knowing not only what has been done in the past, but what is proper to be done in the present. Miss Jane Campbell, our Secretary, is well known to you and to the whole community, as a painstaking historian in love with her work, whose articles on Philadelphia are always read with delight.

We have the material here for our work, and we have the workers, though they are few in numbers. What we need is the hearty coöperation and assistance of very many more who should be interested in our Society.

I know the excuse many of you will make, "We are too busy; we have not the time." Do you know of any busier men than the majority of the former Presidents of

our Society? Dr. Middleton, our first President, though his time is fully occupied with his duties at Villanova, for twenty-five years has examined every paper printed in our RECORDS, and has contributed many articles requiring great personal research and labor.

Dr. Flick, notwithstanding the demands of his extensive practice, and the great work he is engaged in for the prevention and cure of tuberculosis, finds, or rather makes, the time to come here and deliver the admirable address you have just listened to.

Mr. Walter George Smith is certainly a busy man. Wherever national Catholic bodies are assembled or whenever Catholic interests or beliefs are assailed, he is always to be found defending them.

Dr. Henry, with the care of our Catholic High School on his shoulders, and Father Drumgoole, with the duty of preparing the future clergy of the Archdiocese for their great responsibilities, have been active and energetic officers.

These are some of the men who have been your Presidents. Men whom all will acknowledge were busy and successful men in other walks of life, but found time to devote to this Society and have accomplished much.

And now you have elected another busy man to be my successor.

It is no small task to look after the interest of Catholic education in our one hundred and twenty-eight parish schools with their eleven hundred teachers and over sixty thousand pupils; but Father McDevitt has accomplished wonders in his modest, quiet, but effective way, and I know he will bring the same qualities with him in his charge of this Society. All that he needs is your hearty coöperation and encouragement. Show your interest by coming to our meetings and using our library. All of us, heartily working together, under his direction, can make this a great American Catholic Historical Society.

REPORT OF THE BOARD OF MANAGERS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY FOR THE YEAR 1909.

IN giving a report for the year now so near its close, it may be said at the outset, that 1909 has been fairly prosperous, the various activities of the Society having been carried on by the standing committees of the Society with faithfulness and zeal.

The work of the Society is performed entirely by the Board of Managers and the different committees, and when it is considered that all their members are busy men and women, it will be readily understood that their labors in behalf of the Society are performed at a sacrifice of time and energy which is deserving of recognition.

The Board of Managers held meetings, as prescribed by the Constitution, on the second Tuesday of January, February, March, April, May, June, October, November and December—nine in all.

The Committee on Hall, of which Joseph L. McAleer, Esq., was Chairman, has attended to the material part of the work of the Society in seeing that the house is kept in repair and made comfortable and safe, as regards heating and lighting and fire insurance.

The Committee on Library—Rev. Jos. L. J. Kirlin, Chairman—has been concerned with the intellectual needs of the members, securing such books as the "Irish Pioneers of New York City," the "Life and Works of Bishop England," "Founders' Week Memorial Volume," "Fac-Simile of Père Marquette's Illinois Prayer Book," and a valuable scrap-book containing a great quantity of circulars and other printed matter concerning the Society, compiled by Mr. F. X. Reuss. The Library was also enriched by the gift from Dr. A. V.

Power of the "Records of Melton Priory," a handsome and valuable volume. Many postal card pictures have been added to the store of the Society by the generosity of some of the members. General Edward DeV. Morrell presented the Washington Diploma to the Society. An original letter of Archbishop Hughes was presented through Very Rev. T. C. Middleton, D.D., O.S.A.

The RECORDS of the Society were in demand as exchanges by such institutions as the Universities of Michigan, Missouri, Washington State, New York, American Antiquarian Society, etc. Donations of American Catholic books are always welcomed by this exceedingly receptive Committee on Library.

To the Committee on Historical Research—Mr. Oliver Hough, Chairman—has fallen the onerous duty of securing suitable material for the RECORDS, often a matter of extreme difficulty, as appropriate articles are not always at the command of a Committee with limited resources. Could this Committee be endowed with an adequate income for the purchase of manuscripts the work would be much simplified and increased considerably in value.

The Committee on Publication—Dr. A. V. Power, Chairman—depends on the Committee on Historical Research for matter for the RECORDS, and substantial aid given to the Research Committee would react and make the duties of the Publication Committee less difficult. The Committee has done most efficient work during the year.

The Committee on Finance, of which Mr. Samuel J. Castner is Chairman, has the necessary and important duty of seeing that the financial condition of the Society is on a sound basis. This is the most difficult work to perform, as the question is always before the Committee of how to do a great deal with a very little money.

The officers of the Society have been prompt and faithful in the performance of the various duties entailed upon them.

During the year a few members have severed their connection with the Society; and some members have been lost by death, among these latter being Miss M. A. Greene, who was a devoted member for seventeen years. It is to Miss Greene that the Society owes the unique collection of dolls dressed in the religious habits of the various Orders in the country.

Sixty-six new members were gained, viz.:

The Rector of the Immaculate Conception Church, Balti- more, Md.,	Miss Mary O'Donnell,
The Rev. David Hillhouse Buel, S.J.,	Mr. Daniel Wade,
Mr. Peter H. Doyle,	Mr. Thos. Kilby Smith,
Mr. Eugene McGuckin,	Mr. Henry A. McCarthy,
Mr. James P. Considine,	Mr. Chas. P. Donnelly,
Mr. J. F. Kelly,	Rev. H. J. Dugan,
Mr. Edward J. Logue,	Rev. M. A. Drennan, C.M.,
Mr. Francis Lyttleton Maguire,	Rev. Edward J. Curran,
Mr. James F. Boylan,	Rev. John Martin,
Mr. Henry A. N. Daily,	Mr. James Fitzpatrick,
Mr. Francis P. Fogarty,	Mr. Andrew A. McHugh,
Miss Adele G. Tack,	Mr. Michael J. Geraghty,
Mr. George A. Brown,	Mr. Lawrence J. Bur,
Mr. James E. Walsh,	Mr. John N. McGarvey,
Mr. F. Gutekunst,	Mr. Geo. W. Crowley,
Mr. Jas. H. Gleason,	Mr. Emanuel V. Nardi,
Mr. Wm. H. Clowney,	Mr. Thomas P. Ratigan,
Mr. James H. Perry,	Mr. Richard A. Foley,
Mr. George Donovan,	Mr. Wm. T. Connor,
Miss Katherine O'Kane,	Mr. J. H. Comber,
Rev. Thomas F. Moore,	Mr. John Donnelly,
Mr. James B. Murrin, Carbon- dale, Pa.,	Mr. John A. Cohalan, D.O.,
Mr. John J. Coyle,	Mr. Wm. J. Dugan,
Rev. John T. Crowley,	Dr. Albert J. Britt,
Mr. J. Joseph Murray,	Dr. P. Norbert Bergeron,
Mr. James P. Clifford,	Mr. J. Stanley Smith,
Mr. John P. Habermehl,	Mr. Chas. H. Maguire,
Mr. Daniel O'Connell,	Mr. John O'Keefe,
Mr. Chas. F. Toomey,	Mr. James O'Sullivan,
Mr. F. T. McGeehan,	Mrs. D. L. Logan,
Mr. Henry V. O'Donnell,	Mr. Peter Hagan,
	Mr. D. J. McBride,
	Mr. Michael J. McArdle,
	Miss E. V. Maguire,
	Mr. D. L. Logan.

The Society was represented at the Pennsylvania Federation of Historical Societies in Harrisburg, on the first Thursday in January, by the Secretary.

The delegates appointed to represent the Society at the next meeting in January, 1910, are Mr. Oliver Hough, Mr. Theodore A. Tack, and Miss Jane Campbell.

Walter George Smith, Esq., and Theodore A. Tack, Esq., were the delegates representing the Society in the Federation of Catholic Societies.

Numerous invitations were received during the year by the Board to anniversaries of a number of historical societies and other organizations, such as the Champlain Celebration, the Hudson-Fulton Celebration.

A very beautiful and instructive address on the "Early History of the Congregation of the Mission in Philadelphia," was made before the Society on May 4, by Rev. M. A. Drennan, C.M., of St. Vincent's Church in Germantown. The lecture has been published in the RECORDS.

The last event of the year to chronicle in this brief report is the celebration of the twenty-fifth anniversary of the founding of the Society with appropriate ceremonies, and the presence on the occasion of some of the organizers, the members of the first Board of Managers and of the former Presidents. Many of the organizers who signed the first call, and of those who composed the first Board, are no longer with us, but with the exception of Bishop Horstmann all those who served the Society in the capacity of President, nine in all, are still alive and many of them are here to-night. And this report may fitly conclude in expressing the wish, in which all here will undoubtedly join, that the Society will enter on another happy and prosperous New Year.

JANE CAMPBELL,

Secretary.

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FINANCIAL STATEMENT FOR THE YEAR ENDING NOVEMBER 30, 1909.

Receipts.

Dues from members.....	\$1741 00	
Advertisements, subscriptions and sale of RECORDS and duplicates	394 90	
Donation	100 00	
Loan	200 00	
Interest on deposit	5 28	
		\$2441 18

Balance December 1, 1908 45 05

\$2486 23

Expenses.

Interest on mortgage.....	\$154 00	
Taxes and water rent	77 00	
Coal, gas and repairs	332 81	
Printing RECORDS, manuscripts and copying	905 12	
Books purchased	54 25	
Postage, printing, stationery and salary of clerk	663 60	
Payment of loan.....	100 00	
Entertainment	40 28	
Assessment in Federation of Catholic Societies	15 00	
		2342 06

Balance November 30, 1909..... 144 17

\$2486 23

OFFICERS OF THE SOCIETY FOR THE YEAR 1910.

President—THE REV. P. R. McDEVITT.

Vice-President—THE REV. HERMAN J. HEUSER, D.D.

Corresponding Secretary—THE REV. H. T. HENRY,
LITT.D., LL.D.

Recording Secretary—MISS JANE CAMPBELL.

Treasurer—MR. IGNATIUS J. DOHAN.

MANAGERS.

The Very Rev. H. T. Drumgoole, LL.D.,

Mr. Walter George Smith,

Mr. Theodore A. Tack,

Mr. James M. Willcox,

Mr. Jas. A. Flaherty,

Mr. Oliver Hough,

Lawrence F. Flick, M.D.,

Mr. Joseph L. McAleer,

Mr. Edward J. Galbally,
Mr. William I. Shields.

LIST OF COMMITTEES.

Committee on Historical Research.

Mr. Oliver Hough, *Chairman*,
The Very Rev. T. C. Middleton, D.D., O.S.A.,
The Rev. G. V. McKinny, C.M.,
The Rev. E. I. Devitt, S.J.,
The Rev. A. A. Lambing, LL.D.,
Miss Jane Campbell,
Mr. Martin I. J. Griffin,
The Rev. H. C. Schuyler,
The Rev. F. J. Hertkorn,
The Rev. Edw. J. Curran.

Committee on Library and Cabinet.

Lawrence F. Flick, M.D., *Chairman*,
The Rev. J. E. Coakley,
Miss M. T. Green,
Miss K. A. R. Colgan,
Arnold V. Power, LL.D.

Committee on Hall.

Mr. Jos. L. McAleer, *Chairman*,
Mrs. John J. McKenna,
Mrs. Jas. A. Donnelly,
Mrs. Wm. J. Doyle,
Mrs. Ignatius J. Dohan.

Committee on Publication.

Mr. Edward J. Galbally, *Chairman*,
Mr. John Joseph McVey,
The Rev. Bernard A. McKenna.

Committee on Finance.

Mr. William I. Shields,
Mr. Theodore A. Tack,
Mr. Philip J. Dougherty.

THE FOUNDING OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY.

BY MARTIN I. J. GRIFFIN.

In this commemoration of the Silver Jubilee of our Society I have been assigned the presentation of a recital of the facts leading to and resulting in the foundation of the Society.

During the years 1882-3-4 I printed in my *Journal*, published at No. 711 Sansom Street, a series of articles entitled "Catholicity in Philadelphia." These attracted the attention and received the commendation of a few of those who recognized the worth of such contributions to our local history. Of these John H. Campbell, Esq., whose office was at 738 Sansom Street, over the bookstore of his brother, William J. Campbell, was the most frequent visitor to my office on the first floor of No. 711 Sansom Street. We talked about the articles and their value and usefulness. This led to the subject of starting a Society to take up in some form the work of Catholic American History, local and general. As Mr. Campbell was an active organizer of Total Abstinence Societies, and I, likewise, had been an organizer of several forms of Catholic organizations, literary, beneficial and insurance, it may be said that we naturally considered that an organization of some kind would be the proper method of advancing the work of Catholic history, even locally.

The first form of the projected body that seemed to us best to do the work was to have a body of Catholics become members of the Historical Society of Pennsylvania, but to be specially aggregated as a Club—as it were—to undertake the study and gathering of material relating to Catholic American History with special attention to

Local History. At a later conference we abandoned this idea and agreed that a separate and distinct association might be formed to do the work. Mr. Campbell and myself and no others conferred on the subject and always in my office, 711 Sansom Street, and never elsewhere.

In a leaflet issued by the Society it was stated: "During the early Summer of 1884 the project of forming a Catholic Historical Society was formed by Mr. Martin I. J. Griffin. Following a suggestion of John H. Campbell, Esq., Mr. Griffin called a meeting at his office, 711 Sansom Street, on Friday evening, July 4th of the same year—the birth-date and place of the American Catholic Historical Society, at which were present John H. Campbell, Esq., Dr. William J. Campbell and Mr. Martin I. J. Griffin."

This is all erroneous. I, alone, did not form the project. It grew out of the conversations between Mr. Campbell and myself in my office whenever he, in passing, called in. Mr. Campbell—John H.—did not suggest a meeting in my office on July 4th, evening or at any other time. No such meeting was held. I never was in the office 711 Sansom Street in the evening in the twenty-seven years I occupied it. So no meeting was held and Mr. Campbell and his brother William and myself did not meet at that time or place nor elsewhere did we three ever meet together to confer or consider in any form the project.

It was about the 14th of July when Mr. Campbell—John H.—and myself actually determined to issue a call for a meeting to form a Society with the end we had in view. I asked Mr. Campbell to write out the call. He did so and dated it July 4th, saying that was a memorable date and of historical import worthy of being the calling date for the historical work we were to under-

take. The call named July 22, the 70th anniversary of the death of Bishop Egan, and the Catholic Total Abstinence Hall, Sixteenth above Vine, as the time and place of meeting. Each of us undertook to get a few signers to the call. I obtained the consent of Rev. P. A. Jordan, S.J., of Old St. Joseph's, who gave his consent to the call, on July 16th; Rev. Dr. Ignatius F. Horstmann, of Old St. Mary's; Mr. Francis T. Furey, of the *Catholic Standard*; Mr. Francis X. Reuss. Calling on Father Hugh Lane to obtain his consent, he being absent, Rev. Philip Beresford, his assistant, gave consent to be one of the callers, but I believe never became a member. The other signatures were obtained by Mr. Campbell.

The meeting was held on July 22 at Cathedral T. A. B. Hall. Those present were Very Rev. Thomas C. Middleton, O.S.A.; John H. Campbell, Esq.; Thompson Westcott, Historian of Philadelphia; George D. Wolff, Editor *Catholic Standard*; Dr. Michael O'Hara, William Gorman, Esq.; Dr. William J. Campbell; Bernard Douredoure, Francis X. Reuss, Atlee Douredoure, Dr. E. J. Nolan, Robert McWade, City Editor *The Ledger*. Rev. Thomas McMillan, Paulist of New York, being on a visit to the City and to Mr. Campbell, was also present. John H. Campbell was chosen temporary President and I selected as Secretary.

The Committee appointed to draft Constitution and By-Laws was: Martin I. J. Griffin, Chairman; George D. Wolff, Dr. William J. Campbell, Dr. Michael O'Hara and Bernard L. Douredoure.

The AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA had come to life. Of the projectors I alone live, thanks be to God, and may He give rest to the soul of my associate, John H. Campbell.

Of those at the foundation meeting, July 22, 1884,

Very Rev. Thomas C. Middleton, O.S.A.; William Gorman, Dr. William J. Campbell, Francis X. Reuss, Atlee Douredoure, Dr. E. J. Nolan and myself are still alive. Robert M. McWade, I believe, is still living, but his whereabouts is not known to me. Father McMillan, though present, never became a member. He yet lives in New York. Of the Committee on Constitution and By-Laws Dr. William J. Campbell and I alone live. Of the signers to the call for the meeting July 22, 1884, those living are Rev. Dr. Middleton, O.S.A.; Francis T. Furey, Francis X. Reuss, Dr. Wm. J. Campbell, and myself.

THE WORK ACCOMPLISHED BY THE AMERICAN CATHOLIC HISTORICAL SOCIETY.

BY LAWRENCE F. FLICK, M. D.

IN the call for the first meeting to organize the American Catholic Historical Society dated July 4, 1884, it was set forth that "the early history of the Catholics of this section of the United States is entirely unknown and as time passes many valuable records and traditions will be lost unless gathered together by the industry of Catholic students and others who may take an interest in the work. To develop this interest and direct it towards a practical end, to extend historical research so as to cover American Catholic History and to make plain the early work of the Church and its children in America will be among the proposed objects of the Society."

In its Constitution the Society set forth that "the object of this Society shall be the preservation and publication of Catholic American historical documents, the investigation of Catholic American history, especially that of Philadelphia, and the development of interest in Catholic historical research."

In the first circular sent out drawn up by its distinguished first President, Very Reverend Thomas C. Middleton, O.S.A., D. D., the chief objects of the Society were set down as :

“ First, to aid Catholic writers and speakers.

“ Second, to make the truth known.

“ Third, to found a library and a cabinet.”

On the twenty-fifth anniversary of the Society's organization it may be well to look back over what has been done. The organization of the Society gave concrete expression to the feeling and sentiment of Catholics that the records of the establishment of the Church in the New World should not be lost but woven into the history of our country. The founders of the Society were full of zeal; what has been the fruit of that golden promise ?

The accomplishments of the Society may be categorically enumerated as follows: First, it has created the nucleus of a reference library and cabinet; second, it has established and published a Catholic historical magazine; third, it has led to other similar movements by its example; fourth, it has maintained the idea of American Catholic history in concrete form before the world; fifth, it has stimulated the production of Catholic literature.

The library and cabinet of the American Catholic Historical Society, housed in its own building, is in itself a creditable showing. The library is probably the largest collection of Catholic Americana in the United States. It contains, besides books, valuable manuscripts and documents which have an important bearing upon the history of the Church. It also has a cabinet of objects of interest to Catholics. The library is partly classified and catalogued and is available for research work. True, its documents are not all arranged and accessible, but they are at least protected against loss. A good beginning has been made.

In 1887 the Society started publishing RECORDS with a volume of nearly four hundred pages of well-written historical articles, records of the Society's work and old baptismal registers. This was the first fruit of the Society's promise to publish Catholic history and was well received.

In 1889 a second volume appeared. This, like the first, consisted of historical papers, baptismal registers and a record of the Society's work. Volume third came in 1891 with an innovation in illustrations. In the preface of this volume the Committee on Publication says: "Some new features have been introduced into this volume which it is hoped will meet with approval. As nothing conveys an idea so well as a picture, we have endeavored to illustrate historical events with half-tone cuts where such could be introduced and where we could command a good photograph to copy from." In this volume also appeared a photogravure of St. Mary's graveyard with a record of the burials in the graveyard.

The first three volumes were published almost entirely with resources derived from advertisements. This was done, moreover, when the Society had neither money nor prestige to back up an enterprise with. The success of so difficult an undertaking showed the willingness of the Catholic people to make sacrifices for the accomplishment of a work in which they had a vital interest.

Volume four appeared in 1889 and marks another step in the Society's progress. In addition to the usual matter it contains four quarterly bulletins, giving information of interest to the members and the names of new members added during the quarter which the bulletin represents. These bulletins foreshadowed the quarterly magazine which appeared later on.

Since volume four the magazine has been maintained and is now running in its fourteenth year as a magazine

and in the twentieth volume of the Records of the Society. With volume eight came the historical picture gallery at the end of each number. This feature has been maintained up to the present time. In this picture gallery the portraits of members of the episcopacy, the clergy and the laity have been reproduced and made permanent records.

The twenty volumes of Catholic historical records which the Society has published during its twenty-five years of existence make a splendid showing of the Society's usefulness, and are a fulfilment of its pledge to the public at the time of its organization. Many of the records which have been published might have been lost had they not been printed and placed on the shelves of libraries. What is of greater consequence, however, is that these records have been placed at the command of writers in all parts of the world and have thus become not only the inspiration but the basis of Catholic literature.

The example of the American Catholic Historical Society has been of value to Catholic history and to Catholic literature. The organization of this Society led to the establishment of others either on the same lines or upon similar lines, and those, too, have become active agents for the development of Catholic literature. Shortly after the founding of the American Catholic Historical Society the United States Catholic Historical Society was organized in New York with plans and purposes very similar to those of this Society. The New York Society likewise published an American Catholic historical magazine besides various other historical publications. It has, moreover, stimulated much enterprise in historical research, and by its example and through its members has led to a Catholic historical and literary endeavor outside of its own domains.

In 1891 the Society called the attention of the community and the entire country to its work by a public

meeting at the Academy of Music, presided over by the second President, the late Rt. Reverend Ignatius F. Horstmann, and addressed by His Eminence Cardinal Gibbons, His Grace Archbishop Ryan, Hon. John Lee Carroll and Mr. Henry F. Brownson. The primary object of this meeting was to educate the public in the purposes and aims of the Society and the secondary object to raise a fund for a home. The meeting was well attended and accomplished its purpose.

In 1892 the Society led the movement for a celebration of the quadricentenary of the discovery of America, in which all of the Catholic organizations of the Archdiocese co-operated. The celebration was a credit to the Archdiocese of Philadelphia.

In 1895 the Society gave a course of illustrated Catholic historical lectures in the Academy of Music. Three lectures were given, on March 13th, 20th, and 28th. They were well attended. It was the purpose of the Society to make lectures of this kind, given in a large public hall, a permanent feature of its work, but the financial returns of the course given did not warrant such a step.

In 1896 the Society raised a special fund for the maintenance of an archivist in Rome and appointed Rev. F. Kittell to the position. Father Kittell secured some very valuable unpublished documents for the Society and had them transcribed for preservation and publication. Some of the documents were published in the RECORDS of the Society, and the others were filed away in the archives. The Society contemplated raising a fund for the maintenance of archivists in all important centers of Europe, but the good intention never materialized, and even the position of archivist at Rome was given up within a year of the time of its creation.

During the same year the Society moved into its own building, 715 Spruce Street, and celebrated the occasion with a reception to His Eminence Cardinal Satolli. This reception was one of the social events of the year, and

was attended by many of the prominent people of the City both Catholic and non-Catholic.

In 1897, a winter course of lectures mostly on historical subjects was introduced. During that winter and part of the following spring these lectures were given at intervals of about one month. The course was well attended. After each lecture a reception was tendered to the lecturer.

In 1899, the lecture course was supplanted by a series of receptions, the first being given to His Grace Archbishop Ryan. Among the persons entertained that year were Bishop Shanahan, of Harrisburg, and Rev. Dr. Shahan, of the Catholic University.

In 1901 the Society gave a reception to His Eminence Cardinal Martinelli. The reception was largely attended by members and invited guests.

In 1902, the winter lecture course which had been practically suspended was re-established. It has been maintained somewhat irregularly since.

The maintenance of the idea of American Catholic history before the Catholic public in more or less concrete form for a period of twenty-five years has in itself been of great service to Catholics. It has led to Catholic historical and Catholic literary effort by encouragement and suggestion.

Some of the movements and actions which may have had their inception in this way are the Catholic Reading Circle movement, the Catholic Summer School movement, the publication of the history of the Philippine Islands, the publication of the *Catholic Encyclopedia*, and the organization of the Knights of Columbus. All of these movements and acts are connected with the idea of Catholic history and literature and probably had their inception in it. The American Catholic Historical Society and the societies of a similar nature which have sprung up since its organization have maintained the idea before the world and can justly claim some credit for what has sprung from it.



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TOMB OF JOSEPH CAUFFMAN IN ST. MARY'S CHURCHYARD.

38-

BAPTISMAL REGISTERS OF HOLY TRINITY CHURCH OF PHILADELPHIA.

A. D. 1790-1795.

PRIESTS NAMED THEREIN—JOHN BAPTIST CHARLES HEL-
BRON, PETER HELBRON, LAURENCE PETER
PHELAN AND WILLIAM ELLING.

FROM THE ORIGINALS BY FRANCIS X. REUSS.

EDITED WITH NOTES BY REV. THOMAS COOKE MIDDLETON,
D. D., O. S. A.

Holy Trinity church of Philadelphia, which was organized in the last quarter of the eighteenth century for German-speaking people, was the third place of Catholic worship established in that city, St. Joseph's and St. Mary's being its predecessors, and St. Augustine's, the fourth Catholic church in Philadelphia, founded in 1796, its immediate successor.

The history of Holy Trinity during the closing years of that century is eventful—as what large and notable congregation of the Faithful is not?—in varying vicissitudes of morals and discipline, and their disregard, which the reader will find treated of more or less fully in our church annals.

In the *Philadelphia Directory* for 1795, Holy Trinity

church building, which was begun some time in 1788,¹ is described as being "100 feet long and 60 feet broad."²

The Baptismal Font of 1791.—But to come to the registers. Among the entries therein for 1791 will be found the statement that Holy Trinity at last exulted in the fact of its possessing a new and proper baptismal font.³ "*N. B.*", thus records Fr. Helbron in the register for 1791, at the baptism of John Michael Ribel on May 29 of that year: "*Hic primus ille erat in novo Baptisterio Ecclesiae ad SS. Trinitten. [sic, but Trinitatem,] lavacro tinctus erat.*" Yes, John Michael Ribel was the first re-born Christian that passed through the saving waters of the sacrament in the new font at Holy Trinity.

Description of the Registers.—The registers themselves of the early period of Holy Trinity for the first decade or so from 1789 to 1806 are comprised in two volumes, which contain all memoranda relating to Baptisms, Marriages, Deaths and Burials for that period.

The first volume⁴—Register No. 1—which is given here in translated form, is a good stout folio bound in leather, with a page measurement of 13 inches in height, 8 in width, while the thickness of the book (excluding the covers) is one inch.

¹The corner-stone of Holy Trinity was blessed Thursday, May 29, 1788. (Thus Mr. Martin I. J. Griffin, in *Cath. Standard & Times*, for June 11, 1910.)

²Thus in *Hist. Sketches of the Catholic Churches and Institutions of Phila.* (Phila., n. d.), published by Daniel H. Mahony (p. 43), a manual replete with many very valuable and interesting details. Numerous data too of prime importance will be found in Scharf & Westcott's *Hist. of Phila.* (Phila., 1884, ii. 1375, 1376), in a paper printed therein by Martin I. J. Griffin.

³The old font of those days is said to be kept stored away with other furniture belonging to Holy Trinity in the church basement.

⁴We reserve our description of the second volume of Holy Trinity registers for a future number of the RECORDS.

Title of Register No. I.—On the front cover of Vol. I is pasted a paper label with the following inscription in purple ink, now faded, evidently penned by a much later hand, viz.:

Liber Parochialis Sanctissimae Trinitatis Primus.
Baptismorum ab A. [*Anno*] 1789 ad / 99.
Matrimoniorum " " 1791 ad 1804.
Sepulturarum " " 1791 ad 1798.
Carolus [*sic*] ac **Petrus Helbron,**
Sacerdotes Parochiae.

The reader is to note that although the earliest year mentioned in the Title as above is "1789," the opening record in the register proper, that of the baptism of "George Bauers," is dated Feb. 14, 1790.

Again just slightly beyond is a fragment of what looks like the record—in much abbreviated shape however—of a still earlier baptism with the dates "1786" and "1784," of which we can make no clear sense, however, apart from the fact—at least so it seems—that it was meant for a memorandum of some church service or ceremony.

Contents of Register No. I.—The contents of this volume are substantially as follows, viz.: The first two pages blank; an Alphabetical Index of names in a very neat and clear hand, opening with the year 1790 and closing with 1806;¹ then with 80½ pages of Baptisms, 44¼ of Marriages, 17 pages of Burials in Holy Trinity graveyard, 1½ pages of ditto in the German portion of St. Mary's graveyard near by, 3 pages relating to elections of Trustees, and lastly, 2 pages of names with preparation for reception of converts into the Church.

Description of Register No. I.—The book is in excellent condition, only one leaf of the Index, with names from "G. to H.," being loose. All names have been indexed in chronological order.

¹ The Index in Vol. I has thus been drawn up to serve also Vol. II.

The paper used therein—technically styled, I believe, as “laid”—is of a thick, heavy, cream-yellow tint, unruled, and bearing as water-mark the letters “P U” about one inch tall. Up and down the margins of the pages are lines ruled in the making (in red ink, now faded) as commonly appear in books of accounts.

On the left-hand margin of each page Fr. John Baptist Charles Helbron—the first missionary, who was attached to the care of Holy Trinity, and who opened this Register—set the birth dates (apparently with much care) of the persons baptized, *i. e.*, day, month and year, in columns of his own making, and on the right-hand similarly the dates of their baptism. While in between these columns was registered the certificate of the same. His successor in care, Fr. Peter Helbron, his brother, recorded, as a rule, merely the dates of baptism, contenting himself as regards the age of the parties named with the brief declaration that they were (so many) days, months, or years old.

The registrations of Fr. John are very easily read—he had a neat, scholarly hand, with every letter well formed; his brother Peter’s, however, what with rather frequent blurs, inter-linings and cancellations, have often been hard, if not impossible, to make out. (So relates the copyist.)

Title of the Baptismal Register.—The heading of this Baptismal Register reads thus:

“*Elenchus | neo-renatorum per R. J. Carolum Helbron | Primum
Curatorem Ecclesiae Romano-Germanicae ad Smam Trinitatem
Philadelphiae.*”

That is, “*a List of persons baptized by Rev. John Charles Helbron, first curé of the Roman-German Church of the Holy Trinity in Philadelphia.*”

On the page facing this title are the two following

entries of Baptism. The first is: "*Anno 1787. In Hegau,¹ Anthony Joseph, son of John Stroback and Barbara, his wife, by Peter Helbron, missionary in Goshenhoppen; sponsors, Anthony Lambing, youth,² and Catharine Muller, single, of the same faith. [Subscribed:] 'Peter Helbron'; [then the words] 'haec pro memoria.'*" While the second reads thus: "*Sept. 5, 1784. Joseph, lawful son of Frederick Boulange, and Susanna, born May 25 of this same year. Sponsor, Le Maigre.*"

Priests Named in Vol. I.—The names of four clergymen will be encountered in this volume, of whom two have been treated of more or less fully in earlier numbers of these RECORDS.³ They are the following: (1) John Baptist Charles Helbron, who was first missionary in charge of Holy Trinity (in 1789), and his brother Peter, who succeeded him in care, in 1791. In the registers of Goshenhoppen mission, to which reference is made in the previous note, the second name of Fr. John, *i. e.*, "Baptist," will be found of record.⁴

Concerning this ecclesiastic, of whom our knowledge

¹"Hegau" was an out-mission in Bucks Co., Pa., dependent on Goshenhoppen Church.

²Probably the grandson of Christopher Lambing the Founder of the Lambing family in this country who arrived in September, 1749.

³For the two Frs. Helbron and their mission work at Goshenhoppen (now Bally) in Berks Co., Pennsylvania, see these RECORDS for 1897 (viii, 331-344). From them it appears that Fr. Peter Helbron was given charge of Goshenhoppen, Nov. 22, 1787, by the chief mission-superior in the U. S., Father John Carroll, afterwards bishop. On Fr. H's transfer to Holy Trinity in 1791, his place at Goshenhoppen was handed over to Fr. Delvaux.

⁴Thus in the Goshenhoppen registers Fr. Peter Helbron in recording the first baptism administered by his brother John, in 1787, clearly writes it "*John Baptist Charles Helbron.*" (RECORDS *ut sup.* viii, 333, 334.) In *Catholicity in Phila.*, by Father Kirlin, the middle names of Fr. John Helbron have wrongly been reversed. (P. 128.)

on the whole is rather meagre, the following document, which in the registers (of Holy Trinity) is given under the year 1791, adds all that is known of the closing years of his life. It reads thus, viz. :

FR. JOHN B. C. HELBRON LEAVES FOR SPAIN.

"Anno Reparatae Salutis 1791 die 13^{ta} Novembris Dominus [i. e., Mister] Johannes Carolus Helbron Germanus in Missione [here a word or so blotted] Americae Septentrionalis, socius et actualis Ecclesiae Trin. pastor secessit Philadelphiâ per maris undas in Hispaniam factururus collectas pro Ecclesia SS^mae Trinitatis, cujus administrationem consentiente Episcopo Baltimorensi, omnique populo ad praefatam Ecclesiam pertinente pro gloria SS^mae Trinitatis, A salute populi suscepit Petrus Helbrun olim pastor et Missionarius in Goschenhoppen 3^{ta} Sept." [here a full line of script completely inked over].

The drift of this somewhat cryptic document seems to be that "*on November 13, 1791, Mr. John (Baptist) Charles Helbron, German, missionary in North America, associate and actual pastor of Holy Trinity Church in Philadelphia, sailed for Spain in order to collect funds for the said church; that, moreover, on Sept. 3, the administration of the same had been taken over by Peter Helbron, formerly pastor and missionary at Goshenhoppen, with the consent of Bishop Carroll, of Baltimore, and of the entire congregation of Holy Trinity.* * * *"

Of Fr. John we have no further tidings, the ship that bore him towards Spain having presumably perished at sea with all on board. (2) Peter Helbron, who had previously been on the mission at Goshenhoppen (now Bally), in Berks county, Pa.¹

¹ A study of the mission registers at Goshenhoppen, with not a few notes on Fr. Peter Helbron, will be found in these RECORDS (*ut sup.*).

From the document given above it would appear that Fr. Peter Helbron succeeded his brother John in care of Holy Trinity in the early part of September (Sept. 3) of that year (1791); yet the entry of a baptism on July 30 preceding will be found signed by the same missionary; the next time his name appearing being on December 1 (of 1791) following. (3) Laurence Peter Phelan, a worthy ecclesiastic, helper to Fr. Peter Helbron at Holy Trinity, where it seems from church histories he was treated most scurvily by the trustees of that church, under the leadership (shame to say) of two of his brother missionaries, who in Philadelphia annals are set down as among the earliest "insurgents" in the United States against episcopal authority—William Elling and John Nepomucene Goetz.¹ Fr. Phelan first appears in Holy Trinity registers as sponsor on Nov. 8, 1793, where his name, however, as elsewhere usually happened, has been miswritten by Fr. Peter Helbron, as "Phaelen;" while in other registrations he has it "Pharlen," "Phalen," and "Phalin"; nor is his name found spelled right in any place except once where the father, who was an excellent penman, filled in the entire certificate himself, signing his name thus: "Laur. Petr. Phelan." This was the baptism of a French baby with—it may be observed—as many as six Christian names, *i. e.*, "Louis John Baptist Anthony Michael Felix" Car, on May 21, 1794. The above, moreover, is the only instance, unless I be much mistaken, where one meets Fr. Phelan's own autograph

¹ For these two clergymen see *Catholicity in Phila.* (*ut ante*, pp. 150-159; 173-175), where one will find in considerable detail an account of these schism-breeders, whose long years of trouble to the Church in Philadelphia finally however ended happily with their submission through the energy of Bishop Carroll, and the loyal services in coöperation with him of the Augustinian rector of St. Augustine's church up town—Dr. Carr—who was Carroll's vicar-general in Philadelphia at that time.

signature. (4) William Elling, who administered the sacrament of baptism to Mary Mazé, in 1794, on September 19 of that year—his first appearance at Holy Trinity. In the note appended to the entry of that baptism will be found other data relating to this missionary. (See also the references above for Fr. Phelan.)

Some Peculiarities in Fr. Peter Helbron's Registrations.—Fr. John's penmanship, as remarked, was excellent, his entries neat and regular, letters well formed, and his registrations, which it is a pleasure to read, might be taken as models worthy of imitation even at this day. But not so his brother's, whose writing, on the contrary, is on the whole hard to make out; the peculiar Teutonic twists and curves Fr. Peter gave to many of his letters really concealing their character and meaning, with the result that while in the main his entries are at best a rather heavy task to decipher, in many instances they seemed to have baffled all efforts of our expert translator. Here a few samples of Fr. Peter's peculiar modes of registration:

1.—He often signs his entries with this formula "*Baptz. ut supra,*" i. e., "Baptized by the above," with his initials that follow so intertwined with the preceding words that all seem to have been made with one and the same stroke of the pen.

2.—His name is commonly written with one final "n;" though on July 30, 1791, we find it written with two, thus "Helbronn."

3.—Noteworthy is his use at times of unfamiliar, though it must be allowed that they really are highly poetic, terms. Among them his "*Baptismatis undā renatus*" = *Reborn through the waves of Baptism*. Again he Latinizes the words *free* (= marriageable), *spinster*, *unmarried*, *youth* (or bachelor), thus "*solutus*," "*virgo*," "*innupta*," and "*juvenis*" respectively. Again where other registrars would perhaps more likely employ the term *conjuges*, or *copulati* to signify married persons, he says instead "*maritus*" = husband, and "*uxorata*" = wife. At times however he writes "*conjugati*" for married people.

4.—For him too sponsors or God-parents are invariably, if we mistake not, "*levantes*," and "*suscipientes*,"—terms not now-a-days in common use. Again his form of attesting to the legitimacy of one's

birth is by the abbreviations "*fil. leg.*," or its still shorter expression —"*f. l.*" = lawfully born, in Latin, *filius legitimus*.

5.—It will be noticed that he often records the name of a woman sponsor ahead of the man's.

6.—Rarely, if ever, does he register birth-dates; his fashion being as elsewhere noticed to enter one's age as of so many days, weeks, months, or years.

7.—Moreover Fr. Peter, who would seem to have been wholly unfamiliar with non-Germanic sounds—from a knowledge of his Goshen-hoppen registers we would say that he was unversed in any other languages than Latin and German—usually mis-spells all foreign names in such a way as often to utterly defy translation. (Our copyist therefore has, as he frequently has stated, been at times put to his wit's end in transcribing the old missionary's manuscript.)

8.—His employment of the term "*Jacobus*" as equivalent (in Latin) for both the German *Jacob* and the English *James* renders our translations at times doubtful.

(As regards translations of Christian names, it would appear a very considerate fashion, with some at least of our later-day church registrars (in recording sacramental acts as baptisms, and the like), of entering Christian names not only in Latin, so as to conform to ritual, but also in the vernacular, so as to facilitate research.)

Two Celebrities Named in the Register.—Among some notable names to be met with in Volume I, two are mentioned here: *first*, that of the famed philanthropist millionaire, *Stephen Girard*, who, in 1795, signs as one of the sponsors, at the baptism, however, of an illegitimate. (The certificate itself, however, has not been published by us.) And the other, in 1794, Peter Stephen Du Ponceau, a Frenchman, an ex-ecclesiastic, who gave up seminary life in France for that of the world, a man of letters, scholar, author, writer, President of the American Philosophical Society of Philadelphia, member of the Philadelphia bar, one of the secretaries of the first Democratic Societies established in the United States, copies of whose works—*A View of the Constitution of the United States* (Phila., 1834) and his *Dissertation on the*

Chinese System of Writing (*ib.*, 1838)—are now on the writer's desk. Both Girard and Du Ponceau had been members of the Catholic Church. The former, moreover, as I have somewhere read, when at death recovering his saner self, returned to the Faith of his fathers—to holy Mother Church, which no man leaves, as is well known, in order to practise holier life, nor does any one join in order to live a more worldly one. Girard was buried in Holy Trinity graveyard, on Dec. 30, 1831. While his compatriot, Du Ponceau, who, if I mistake not, had a leaning to Quakerism, died outside. He had acted as sponsor at a baptism at Holy Trinity on August 16, 1794.

Places Named in Register No. 1.—Outside Philadelphia several names are recorded either as of birth-place or residence. Thus besides countries as *England, France, Ireland, Italy*, and the *Isle of San Domingo* (or Hayti, which in the Registers for 1795, has been given its earlier Spanish name of "Hispaniola"), the following purely local names are encountered:

In 1792, *Somerset* in Pennsylvania; and *Louisburg*, but with no indication of what state, or country, it belonged to; in 1793, "Wanty," (a place however whose name seems to have been mis-written), and the province of Lorraine, in France; *Reading* in Pennsylvania (the same also in 1794); in 1794, Mary Platz, of German parents, is recorded as having been born *on the ocean*; "*Prinstown*" [or Grinstown], may be meant for Princeton in N. J.; and *Orleans*, in France; in 1795, "*Diocese of Noas* [or Noar], in Italy," which we are very positive is a misnomer for some place not recognized; *Bordeaux* and *Paris* in France; *Bath*, in England; *Bordentown*, in N. J.; and *Charleston*, in S. Ca., if this be what the clerk meant with his "Scharlestown." Along with San Domingo, that unfortunate misgoverned island, which is frequently mentioned whence came to our shores so many refugees in the XVIIIth century, we meet the name of a once flourishing town (in that island) "Cap François," destroyed during the uprising there of the blacks; and in 1795, a place that is styled "Sell," which perhaps should be *Selle*, in San Domingo.

Oddities too relating to sponsorship are not uncommon. Thus:

- 1.—In 1792, three sponsors are of record for a boy,—one man and two women.
- 2.—In registrations for 1793 and '94 parents themselves of the children baptized are set down as sponsors.
- 3.—Again as sponsors were accepted, in 1793, Lutherans.
- 4.—In 1795, Lutherans again and Presbyterians; members of the Church of England, and other non-Catholics, whose religious affiliation has not been given.
- 5.—Finally in 1795, a school-master—" *ludimagister*"—is of record as sponsor on two occasions. The school however is not named. Might he not have been the master at St. Mary's School nearby?

Peculiar Given Names.—In these registers one occasionally comes across names that are very odd-looking; rarely indeed, we should say, to be met with, such as, in 1791, "*Saba*" Grabe; in 1792, "*Balle*" Huver; in 1794, "*Setyharo*" Matin; and "*Sala*" Batches; while in 1795, we find what seems the Scriptural name "*Raguel*" in "*Raguele* Emiliana Peraud Carrio."

Moreover a real orthographical vagary in its way may be added to this list from an entry for 1795, the third from the last, of the baptism of a youngster whose Christian names—and very proper ones at that—are set down as "John Edmund Felix;" but whose family name, what between the variations of the registrar and those of the subscribers, is spelled (in the record) in four different ways: "Delfau," "Delfaut," "Dufault," and "Delfault."

SUMMARY OF THE REGISTRATIONS IN VOL. NO. I.

<i>Year.</i>	<i>Baptisms for Year.</i>	<i>Pairs of Twins.</i>	<i>Negroes or Mulattoes.</i>	<i>Illegitimates.</i>
1790.....	24	I	I
1791.....	45	I (?)	2
1792.....	60	I	6
1793.....	57	I	
1794.....	77	3	4	2
1795.....	109	I	6	8
<i>Totals</i>	372	6	12 (?)	19

Students of these Sacramental Registers in previous issues of the RECORDS will have observed that the editors have, it is believed, followed an invariable custom of omitting the names of all "illegitimates." Similar care, it may be stated, has been taken in this present number to chronicle flaws on no one's family escutcheon.

T. C. M.

Villanova College, Pa., June 8, 1910.

[NOTE.—The Baptismal Registers of Holy Trinity will be given in the next No. of the RECORDS.—EDITOR.]

DR. JOSEPH CAUFFMAN APPLYING TO BENJAMIN FRANKLIN FOR SERVICE DURING THE REVOLUTIONARY WAR.

THE following letter was written by Dr. Joseph Cauffman of Philadelphia, while at the University of Vienna where he had graduated in medicine. He was the son of Joseph Theophilus Cauffman of Strasburg, Germany, long identified with Catholic affairs in Philadelphia during Colonial times and very friendly with the Rev. Robert Harding, Pastor of St. Mary's Mission, as Philadelphia was registered in the records of the Jesuits.

On May 26, 1769, Joseph Cauffman and John Cottinger were debarred from holding property by title by Governor Penn's veto of an Act of the Assembly which would have allowed them, though foreign-born and Catholics, to hold title to property. Father Harding thereafter took title to properties, making a declaration of trust that the properties were the real belongings of Mr. Cauffman. The latter's social position and means are manifested by his sending his son Joseph to Europe for an education. Joseph was born in Philadelphia in 1755. When eleven years of age he was sent to the Jesuit College at Bruges in Belgium. In 1771 he was sent from Bruges to the University at Vienna, where, in 1776, or more probably in 1777, he took the degree of M. D. At the close of 1777 he addressed Benjamin Franklin, our Minister to France, seeking service in the army of Washington battling for "our dear country." His letter testifies to his patriotism. It also manifests fidelity to his religion in declaring: "Nor do I imagine my being edu-

cated in the Catholic religion will prove any objection to my serving my country and doing the duty of an honest and worthy citizen."

The original letter is among the Franklin Manuscripts in the American Philosophical Society, Philadelphia. We are indebted to the Society for the copy herewith presented. It reads:

VIENNA, 23D OF APRIL, 1777.

Sir: Difference of station, the most honourable place you hold in one of the most glorious causes, which man e'er beheld from the very creation of the world, and the numberless occupations which the love of mankind & our dear Country has conferred upon you, restrained long the ardent desire I had of writing to you. However at length I thought it an essential part of my duty to pay my respects to a man for whom, tho' I never had the honour to know him, I have always nourished the highest esteem & veneration not only as one famous in literature & of the most unblemished character but much more as one to whom Posterity is so much indebted for his glorious endeavors to maintain the liberty of almost one-quarter of the world. Surely, then, Sir, you'll not take amiss my boldness especially if you consider that presumption itself, if well grounded, is laudable.

I was born in Philadelphia & sent abroad in the most tender years to imbibe knowledge, particularly in the medical way. I have studied a considerable time in this University where I have had the satisfaction to see my labours crowned with honour. My only wish & desire is to prove one day or other serviceable to my country for which, tho' my youth & my not having accomplished my studies till now have rendered me hitherto incapable, I should be happy in spending the rest of my days my repose & blood. Let our foolish modern moralists ridicule love for one's country as much as they please, I shall always think it the first duty of man to serve his country, as much as ever lies in his power, it being the dictate of reason, nature and own proper respect. Though I have not had the honour to serve America in person still I have the satisfaction to think that I am in some measure concerned. The present war has put me into somewhat critical circumstances, as my father has been thereby hindered in sending my remittances. However I glory in this small misfortune, as I am, at least in some respect, touched by the present calamities. How happy should I be if I could partake of everything in person! It is chiefly for this reason that I make bold to trouble you with the present. I have applied myself with an indefatigable zeal to my studies in order to prove some day or other a worthy citizen of America, to which the success I have had convinces me I can

be serviceable at least in the branch which I profess; witness the enclosed attestations which I thought myself bound by duty to send you, that you may be convinced of my sincerity & nothing less than boasting. One of 'em is from the renowned Dr. DeHain, the other from the learned Dr. Stoll, his successor. I have particularly studied anatomy & surgery thinking that the army will stand in most need of these two branches. If therefore you find my preference of the least service in the present contest, I am ready to return to my native shore by such means as you shall be pleased to prescribe to me, being much more content with a less lucrative but still more glorious station than with the more brilliant office which I have reason to expect in this University, for our Country is always to be preferred to any other whatever in the world, especially when it is engaged in an affair that concerns its *aras et focos*. But should you think it more advisable for me to remain sometime longer in Europe in order to enable myself in some other branch &c., I submit to your advice and judgment, only beseeching you to point out some way by which I may be supplied from my Father with necessary remittances towards the prosecution of what you may advise me. If you should desire to be informed on any matter whatever in or concerning the Austrian Dominions, &c., which can be of any service to our Country, you can but command; no pains shall be thought too great, no stone left unturned, to procure you the proper information, & tho you may be, as is natural, somewhat diffident in trusting anything to an unknown person, still you'll certainly always find in me a faithful & an honest man. Put me to the trial, & let the event speak. This is but a hint of what would with reason be enlarged.

I have given no description of my family, as I suppose it is known to you; all we have to boast of is honesty & this I think is sufficient in the depraved age we live in. Nor do I imagine my being educated in the Catholic Religion will prove any obstacle to my serving my Country & doing the duty of an honest & worthy citizen. I cannot [persuade (?)] myself that such great & thinking men, under whose direction America so gloriously proceeds will by any ways oppose my ardent desires for so trivial a reason. Certainly the many able . . . which they have bestowed on the public, to the admiration of all Europe, convince me of the contrary. But to make an end of talking, I finish by beseeching you to secure the wish of one who would be happy in contributing something to American Liberty & showing on all occasions the high esteem he has for a man whom the Almighty has bestowed on our Country as its Saviour & Protector.

Sir I remain with due
respect your ever devoted Servant
JOS. CAUFFMAN.

P. S. I make bold to beg the favour of a line or two at leisure in answer to the enclosed. My directions are—Mons^r. Jos. Cauffman
M. D. & Memb. de faculté en Medecine à Vienne, Austriche.

N. B. Many able officers, even of rank, who have served in both the last wars in Germany have expressed a desire of taking part in the present contest, provided they have previous intelligence of the conditions upon which such steps could be undertaken. Several have begged me to write you on this topic which I have done by way of hint in compliance to their respected bequests.

I beg you would forward the enclosed attestations either to America or send me them back to Vienna. If you send any to America be pleased to direct to my Father.

Franklin MSS., Vol. 5, No. 163.

Dr. Franklin's reply to the letter of December 27, is not available. It is evident, however, that a prompt and favorable response was made and that young Cauffman soon took up his journey to his "dear Country" and his birthplace, Philadelphia, from which he had been absent for over ten years. It is stated that "after a brief experience in the hospitals of London and Edinburgh he returned to Philadelphia;" but this must have been after his graduation and prior to his application to Franklin. His letter, written in the Spring of 1777, must have brought a quick response, calling the young American patriot to prompt action in returning home, for we find that he was appointed Surgeon of the United States Frigate "The Randolph," which sailed "early in 1778" in quest of the British vessels the "Carysfort," 32; the "Perseus," 20; the "Hinchenbrook," 16, and a privateer. This "early in 1778" appears by the account of Captain Blake of the "Moultrie," one of the Squadron with the "Randolph," to have been "in the month of February 1778."

The brigs "Notre Dame," "Fair American," and "Polly," were the other vessels of the expedition fitted out from Charleston, South Carolina, to attack the British vessels that were harassing the trade of that Southern port. Thus it appears that within a year of Dr. Cauffman's application he was in service on the American coast in a vessel commanded by Captain Nicholas Biddle.

Off Barbadoes on March 7, 1778, the "Randolph" met the "Yarmouth," a British cruiser commanded by Captain Vincent. The "Randolph" gave her "a broadside and in about a quarter of an hour she blew up," reported Captain Vincent. Captain Biddle was severely wounded in the thigh during the short action and, while seated in a chair with Dr. Cauffman examining his injuries, the ship blew up, probably from one of three broadsides fired into her by the companion ship the "Moultrie." Captain Blake, commanding the marines on board the "Moultrie," declared, in 1804, that he had stated to the Captain commanding, that "instead of assisting we were firing into the 'Randolph.'" Thus perished Captain Nicholas Biddle, Dr. Joseph Cauffman, and 305 men comprising the crew.

Captain Biddle was the uncle of Nicholas Biddle, one of the earliest of American financiers. In 1819 he was by President Monroe appointed Director of the United States Bank, and in 1823 was made its President. His mansion now occupied by the American Catholic Historical Society was built in 1820 and "may be cited as a true example of the elegant simplicity of those olden days. . . . Here he entertained handsomely and season following season his house was the scene of a great social activity. The city's best people met and exchanged compliments in its brilliantly lighted halls and drawing rooms or parried thrusts of wit with repartee across a bountifully laden table."

This contribution to Catholic American history relating to the Catholic surgeon who ministered to the uncle of first occupant of this mansion, now the home of the American Catholic Historical Society, is written in one of the rooms once resplendent with the life and gayety of our old-time wealthy and cultured Philadelphia Society.

Record may be made that Joseph Theophilus Cauffman, father of the young surgeon whose career and fate has been related above, died February 12, 1807,* and was buried in St. Mary's graveyard, Philadelphia.

In 1786 Mark Willcox of Ivy Mills, Pennsylvania, married his daughter, Anna Mary. At his death Mr. Willcox was one of the executors of the estate. The bills for his funeral are now in our Society.

The genealogy of the Cauffman family may be read in *Autumn Leaves from Family Trees*, by General Theophilus Francis Rodenbough, and published in 1892.

Four letters of young Cauffman to his father written from Vienna may be read also in *Autumn Leaves from Family Trees*, by Theo. Francis Rodenbough, a good copy of which was presented to our Society by Theophilus L. Cauffman. Writing 28 March, 1775, he said :

Scarce had I attained my 11th year, when you thought proper to send me abroad amidst the dangerous rocks of intrigue, wickedness and an insnaring world. However, conducted by the fear due to the counsels of a parent, I passed untouched, and finished my studies at Bruges with that success which, you so often confessed, proved agreeable to you. This was but the first stadium of infancy and childhood. At length, while still young and weak, you resolved a second time, to commit me to foreign climes, to reconnoitre, with eyes more clear, the dangers past and render myself more firm in the knowledge of the world by applying to that study of Nature, viz., Medicine. Even here, as letters from Father Rector concerning my conduct have sufficiently demonstrated, I've executed your commands with that applause which, heretofore, I have always envied. I am at present just three years passed at Vienna, in which time I've not only completed my two years of Philosophy, but likewise almost a general course of Medicine. Continued application and assiduity to my studies have, hitherto, prohibited me from considering where and how I may put, to the best advantage, my sweat and labour, but now, since I am once launched out into the deep, I begin to look about to reach the most convenient shore. . .

* This is the date given by General Rodenbough, but J. F. Cauffman, grandson, in 1885, wrote the compiler, "was buried on February 11." Father Patrick Kenny's Diary, under date of February 10, records : "Mass for soul of Jos. Cauffman." [Records A. C. H. S., VII, p. 114.]

SOME NOTES CONCERNING JOSEPH CAUFFMAN.

BY JOSEPH WILLCOX.

A sketch of Joseph Cauffman was published in these RECORDS in December, 1904.

In connection with his interment in St. Mary's church-yard the following are copies of some of the bills paid by his son-in-law and executor, Mark Wilcox :

" Phila Feby 13—1807

"The Honorable Mark Wilcox for the funeral expenses of Mr Jos^h Coffman—Dr.

For ground	\$10
For grave digging	2
For candles	1
For choir	2.25
For clerk	1

\$16.25

Recd Cont^s

J^{no} CONNERY."

"Estate of Jos^h Cauffman to Wm. Smith. Dr.

To Herse	\$6.—
To Car ^e Hire	8.—
To do	2.—
To do	2.—

\$18.—

"Red 13th Feby 1807 of Mr Mark Wilcox Ex^r to Jos^h Cauffman
Decd the above in full"

(Signed) WILLIAM SMITH

84 AMERICAN CATHOLIC HISTORICAL SOCIETY.

“Received November 9, 1807 of M^r Mark Wilcox Thirty Dollars for admission of a Tomb Stone to the grave of M^r Joseph Cauffman in S^t Mary’s Ground. \$30—Peter Scravendyke Mang^r

“Philad Jen 6 1808

Dr to Moore & Herkness

To a pelaster tomb	\$86.00
202 letters at 3/100.....	6.06
500 bricks at 2 per	10.00
Lime and sand.....	2.00
Mason work at the foundation.....	3.00
Fixing tomb & portrage	3.50

\$110.56

A view of this tomb is given above, at page 77. The writer lately inspected this tomb, which is located on the map published in these RECORDS in Vol. III, 1891, page 252, in Section H, No. 14. It is there stated [no inscription]. Not one of the 202 letters of the original inscription now remains visible. The central stone that contained the inscription has been greatly eroded by the action of the elements.

The original receipts, of which the above are copies, have been given by the present writer to the American Catholic Historical Society.

THE ARCHIVES AT BALTIMORE.

IN 1886 the Librarian of the Society sought access to the letters and documents preserved from Bishop Carroll's time at the Cardinal's residence. Cardinal Gibbons was very gracious and even solicitous that these manuscripts might be made available for historical students. But they were not arranged. They had simply been tied in bundles and were mostly laid away at the bottom of book cases.

His Eminence then had the precious papers arranged in letter files and placed in a room on the second floor. There for more than twenty years the writer went from time to time and copied or culled therefrom much information of historical value and of public interest. This was done not only for the historic worth of the transcripts made, but also done with a sense of possible loss in case of fire, as the documents were, in such an event, in a very exposed position and liable at all times to destruction or mutilation by fire or water. The attention of our Society was called not only to the value of the papers, but also to their possible destruction. The Society was always willing to aid in their preservation by obtaining transcripts of as many as possible. The difficulty of obtaining the proper help to do the work retarded it from being undertaken until in 1907-8 two ecclesiastical students of St. Mary's Seminary and later Mr. J. Frederic Welty, late of the editorial department of the *Public Ledger* of Philadelphia, were engaged in the work. Five cases or files were copied or copious extracts made therefrom when the Society's funds were

exhausted. However, Mr. Welty was engaged by the Cardinal to gather and arrange all the documents throughout the residence which should have been in the collection, as there were many unfiled and unindexed which had not been gathered.

As the Catholic University had been given \$56,400 by the Knights of Columbus for a Chair of Catholic American History, the excess of \$50,000 to be used for books, etc., of historical aid, application was made to the then Rector, Mgr. O'Connell, for the use of a portion of this \$6,400 to have the archives card-catalogued and indexed. But it was discovered that no funds were available for that purpose.

The Cardinal, moved by the desire for the preservation of the documents, had them removed to a specially constructed vault in the Cathedral. Entering one of the rear lower doors (nearer street) of Cathedral you find yourself in an area. From this you pass through double steel, combination-locked doors into the concrete room where the Archives are kept. The walls of this are about a foot and a half thick and guaranteed fireproof. Metal shelving is fixed up for the Archive Cases. The room is sufficiently lighted by electricity to make reading easy. It will be quite impressive hereafter for the inquiring historian to be led up to and through the steel doors into a vaulted chamber. The arrangement will guard very effectively against fire and thieves.

As the Catholic University could not undertake the work of cataloguing and indexing, application was made to the Department of Historical Research of the Carnegie Institution of Washington. Under date of April 5, 1909, Prof. J. Franklin Jameson, Director of the Department, wrote us: "I have had in mind for some time the very thing you speak of . . . the desirability of such a summary or survey or manual is and has been for sev-

eral years in my mind." So it is probable that ere long the work will be undertaken by the Carnegie Institution.

The extracts given below are taken from letters in Case or Letter File Box No. 2.

BALTIMORE BREVITIES.

THE BRITISH MINISTER BROUGHT THE PALLIUM.

Bishop Cheverus of Boston, writing to Archbishop Carroll, October 3, 1811, said: "I am happy to hear you have been invested with the Pallium. It is not a little remarkable that the British Minister should have been the bearer of it."—Balt. Ar. 2, 0^a.

POOR BUT HAPPY.

"We are in this town very gloomy and very poor. Our only comfort is to forget home and look abroad. We smile with hope and feel some joy in beholding the wonderful and happy events which have taken place in Europe." So wrote Bishop Cheverus of Boston to Archbishop Carroll, March 18, 1814.

FATHER GEORGE MURPHY.

The Rev. George Murphy of the County of Wexford, Ireland, landed in Charleston, South Carolina, in the autumn of 1778. On April 21, 1800, the Rev. John Cheverus of Boston wrote to Bishop Carroll asking if he could "give any news of this Priest to oblige a relation of his living in this town" of Boston.—Balt. Ar. 1, N².

THE BISHOP OF QUEBEC.

The Rev. John Cheverus to Bishop Carroll, April 27, 1803: "We all rejoice here in the expectation of your visit next August. We have not heard anything of the R. R. Bishop of Quebec since Dr. Matignon wrote to

you. We still, however, believe that he will come here from Albany. If he comes you may be assured we shall use our best endeavors to receive him with the respect due to his person and sacred dignity.—Balt. Ar. 2, N⁵.

GREENSBURG, PA.

The Rev. Peter Helbron wrote on January 30, 1801, to the Rev. Stanislaus Cerfoumont near Hanover, York County: "My little chapel which I built here is finished. I blessed it in the name of Jesus and entitled it the chapel of Holy Cross. I intend next Spring to repair the other at Greensburg." But he does not mention where "the little chapel" was located.—Balt. Ar. 2.

RICHMOND, VA.

In 1812 the Rev. P. Clorivière visited Richmond, Va., and remained with the Rev. Miguel three weeks. Then "went to Petersburg and did stay there," he wrote Archbishop Carroll "three days to inspire the Catholics there with a desire of calling Mr. Miguel to their assistance, but I met very little French. One Mr. Roderic Stattey (?) is the only one who appeared zealous. One Mr. Lynch who seems the most influential amongst the Catholics at that place would be afraid of giving credit to an impostor in receiving a priest if he was not introduced to him by your hand."—Balt. Ar. 2, Q⁴.

VISITATION SISTERS FROM BRUSSELS.

The Rev. Dr. W. H. Coombe of Shepton-Mallet, England, on April 6, 1811, sent Archbishop Carroll the prospectus of "Proposals to Print by Subscription the Life of St. Francis, of Sales, Bishop and Prince of Geneva and Founder of the Order of the Visitation," translated from the elegant compilation of the French of Marsollier. He asked the prelate's "friendly support towards the

daughters of St. Francis of Sales," and stated that he had "the direction of the convent of the Visitation late from Acton of which Miss Weld is now Superior," whose "father Mr. Weld of Lulworth died last July." The Ladies of the Visitation desired to know the fate of the nuns of the Visitation Convent who left Brussels "for your parts. One from that house is here by name Sister Mary Austin (André)."—Balt. Ar. 2, T³.

These Sisters did not come to the United States and aggregate with the Visitation Nuns at Georgetown.

EUROPEAN PRELATES RECOMMENDED FOR BISHOPRICS
HERE.

Concerning the filling of the See of Philadelphia after the death of Bishop Egan, July 22, 1814, Bishop Cheverus on May 11, 1815, being then in New York dedicating St. Patrick's Cathedral, wrote to Archbishop Carroll:

"I received the two letters enclosed with this by Capt. Cazeneau of Boston who is to return shortly to Santa Cruz. He begs you will have the goodness to send an answer by triplicata, viz.: one via Baltimore, another to New York and the third to Boston which I will forward to Capt. Cazeneau. I had the honor to write to you on the 8th. Rev. Mr. Fenwick communicated to me the letter he received yesterday. It is certainly astonishing that prelates in France or Ireland should recommend subjects for the Mission here and be listened to rather than you and those here you are pleased to consult. We must only pray that everything may work for the good. Had I received the news last week I would not have consented to give Confirmation here, but this being announced the Rev. Mr. Fenwick and his Rev. Brethren insist on my not disappointing them. Last Tuesday I shall leave this for Boston. I wish the venerable Bishop could arrive before my departure."

FATHER O'FLYNN OF SANTA CRUZ.

Bishop Cheverus wrote to Archbishop Carroll, Boston, August 16, 1815, as follows: "Capt. Cazeneuve has received letters from Santa Cruz. They expect faculties from you for the Rev. Mr. O'Flynn with great impatience. They beg you to send them to him or to the Rev. Mr. Herard, Superior of that Mission. It seems that this Mr. O'Flynn is an edifying clergyman. I regret exceedingly that you never received the letters he sent by Capt. Cazeneuve."

DEDICATION OF ST. PATRICK'S CATHEDRAL, NEW YORK.

Bishop Cheverus to Archbishop Carroll, New York, May 9, 1815: "By your direction and on your declining to come here to consecrate the new Cathedral, I have been applied to by the Rev. F. Fenwick, and the Trustees, and I have dedicated the Church on the Festival of the Ascension of Our Lord. You will see in the Gazette a description of the noble church and of the ceremony of dedication. I regret it was not in your power to come. Your presence would have added much to the solemnity and joy of the day. Besides the three Fathers here we had with us F. Maleve and the Rev. Mr. Pasquiet. From this last we heard that he had left you in good health. May God in mercy to His Church long continue this blessing to you.

I dedicated the church in the same manner that you did in Boston. We all did our best to make this a truly impressive ceremony. The fathers desire that all the rites described in the Pontifical be carried out. This I shall go through with them to-morrow, *privatim et januis clausis*. It is impossible for the three Fathers here to serve the two churches. Mr. Fenwick cannot stand it long, except he gets more co-operators. Two more priests at least, one a preacher and also a pious

French clergyman would be necessary here. I hope the Bishop of this Diocese will duly appreciate the treasure he possesses in the Fathers of the Society. F. Fenwick in particular is the object of universal respect and love. His zeal, piety and talents need not my praise. His praise is in the hearts of all who know him. He is, I sincerely believe, *Delectus Deo et hominibus*. I shall give confirmation here on Whit Sunday and return to Boston in the course of the week."

BISHOPS OF NEW YORK AND OF PHILADELPHIA.

The Rev. J. R. Clorivière to Archbishop Carroll: London, June 10, 1815.

"My letter [to Rev. Mr.] Tessier of the end of May which I hope will be communicated to you will inform you of the approach of Dr. Connolly, Bishop of New York to his See. I had only seen him once when I wrote to Mr. Tessier and having repeated my visit I have had more occasion of being much pleased with his conversation and benignity. He is as you know probably, a Dominican, but does not seem to entertain any more predilection on that account for Gentlemen of his order. He was less positive in my second visit, on the account he had given me in first, of the non-appointment of a Bishop to Philadelphia. He said now that he was afraid that Dr. Troy had recommended Mr. Harrold for that Station and not of this he would be sorry. He left us this morning for Bath; from here he will go to Ireland and remain there a short time and embark for New York in July—though he would rather see you in Baltimore before, and it will certainly be his first step when he arrives in New York to go and pay his respects to your Lordship."

LOTTERY NOT PROFITABLE.

The Rev. Matthew Carr, O. S. A., to Bishop Carroll, April 12, 1803: "I was myself in a much worse pecuniary situation, having not a dollar left, but what had been expended in meeting the numerous demands occasion'd by the building & furnishing a dwelling house wch had not been originally contemplated, but to wch I was driven at every hazard, as he well knew from the peculiar circumstances of things, the expenses of which undertaking join'd to considerable failures in the expected profits of the Lottery left me \$5000 in debt being obliged to mortgage the dwelling house for £950, one-half of our pews not rented & the other half wretchedly paid."

PHILADELPHIA PRIEST ON MISSION TO ALBANY, AND
BALLSTON, NEW YORK.

The Rev. Matthew Carr to Bishop Carroll: Philadelphia, July 12; 1804.

"I spent almost the entire of last month in New York, Albany & Balltown. . . .

While in Albany I experienced the most friendly attention from Mr. Barry & a Mr. McCabe, a respectable trader & trustee of the church, I then met the Revd Mr. Flinn, who had been induced to visit that town by the prospect of establishing a school in wch I am of opinion he will not succeed; the church is a neat handsome building about 50 feet square, with a presbytery adjoining, modest but sufficiently comfortable; they expressed great surprize at not hearing anything of the Revd Mr. Gallagher and considerable concern for their destituted situation, wch they requested I would by the first opportunity make known to you; at Schenectady about sixteen miles from Albany, & Troy, and at Troy another rising town on the Hudson, there are some re-

spectable Catholic families very much in want of spiritual assistance.

"On my return I was extremely happy to meet with the Revd Mr. Kenny, formerly Vicar in the most respectable parish of Dublin, of unblemish'd reputation, an excellent robust constitution, amiable manners, & decent abilities. I believe & hope he will be an acquisition to the diocese.

"I am requested by a friend to procure for him if possible No. 16,696 in the Cathedral Church Lottery, he has deposited ten dollars in my hands for the payment thereof."

FATHER CARR ASKS FOR HIS EXEAT.

Rev. Matthew Carr, O. S. A., to Bishop Carroll; Philadelphia, Novr. 22, 1807.

"On my arrival here last Friday I received the unexpected but pleasing information of a vessel being ready to sail for Dublin on the first of next month. Indeed I had fear'd much that no such opportunity would offer this season, and had resolved to embark on board the first vessel bound to any port in the United Kingdoms. The shortness of the time allows me not a moment's leisure from the settlement of various complicated affairs.

"Allow me to crave your parting blessing & a share in your holy prayers. Mine shall ever be as they always have been that the Almighty may long preserve your days, pour down on you his special favours & prosper your diocese. My *Exeat* cannot arrive too soon."

HE REMAINS.

On December 1st, 1807, he wrote Bishop Carroll:

"I find it impossible for me to settle my affairs in any satisfactory manner within the short space of time I had proposed. I have therefore placed in proper hands such

of them as require not my personal attendance. And as I have no wish to remain longer in Philada than is indispensably necessary I will return, God willing, to Cone-wago by the stage of Thursday, where I will await any answer you will be pleased to make to my last letter, *which* not to have, as yet, received appears to me surprizing indeed."

Dr. Carr did not leave the country, but remained on service here. In 1810 he was Professor of Rhetoric at St. Mary's College, Baltimore. The following year he was in Philadelphia "devoting his time to founding an "Academy" at St. Augustine's of which he was pastor. He died in Philadelphia September 19, 1819.

ST. AUGUSTINE'S ACADEMY.

The "Academy" founded by Rev. Dr. Carr was opened December 9, 1811, and closed June 19, 1815, and the building rented to Mr. Bedlock. Instructions were given by Father Carr and Hurley in Latin, Greek, French, Spanish, Mathematics, Drawing, Bookkeeping.

There were 39 pupils who paid for tuition \$12 to \$16 a quarter. The names of the students were—

Bedford, James; Berton, Augustus; Blackwell, Rom. [anus?]; Blanc, William; Blaney, Willis; Cauffman, Robert; Coleman, John; Connery, Michael; Cox, Edward; Coxe, Theodore; Desauque, Lewis; Desmond, Daniel and James; Donath, Joseph; Doran, Joseph; Dunn, Edward; Hope, Thomas; Hurley, John, Joseph and Robert; Jordan, Francis; Keasely, John; Keefe, Michael; Ladoveze, ———; Leib, George; Linehan, Dennis; Lyons, Matthew; McQuaid, John; O'Conway, Columbkil; Pennington, Edward and William; Sartori, Charles; Schneiller, Joseph; Scravendyke, James; Sneller, Joseph; Taggart, Gerald; Thackara, William; Trenor, John, and Waltman, Samuel.

TE DEUM FOR RESTORATION OF PIUS VII.

JUNE 17, 1814.

To the Rev^d Mr. Clorivière,

Rev^d Sir: "We, members of the Roman Catholic Church of the City of Charleston S. Carolina, actuated by the purest sentiments of sincere attachment to our Holy Religion and penetrated with the most lively gratitude to Almighty God for his gracious deliverance of our worthy Chief Pastor, Pope Pius the 7th who for these six years past has, in the most cruel and trying circumstances, manifested a courage worthy of the primitive Martyrs and has exhibited to an admiring world an example of piety and resignation unequaled in our times do, for ourselves and the Congregation at large, earnestly request you to announce a solemn *Te Deum* to be sung on such days as you may deem most convenient in order to manifest our most grateful acknowledgement to Almighty God for this happy and joyful Event, and that it may at the same time, serve as a public testimony of our admiration of his great virtues and our unbroken attachment to him as our Chief Pastor. We remain with due respect and sincere esteem," etc.

THE ADDRESS.

Rev. J. P. Clorivière to Archbishop Carroll, from Charleston, S. C., Aug. 22, 1814.

"The least doubt has not occurred to me concerning the propriety of singing the *Te Deum* on the invitation of the most respectable Catholics of this place whose address on this case I forwarded to you. I had no suspicion at that time of the rumors that it would raise which I believe has been totally abated, and though several of my poor countrymen have perhaps great prejudices against me, none has dared express them to me: and many I am told have acknowledged their error."

LETTERS OF FATHER JOHN HUGHES.

The letters below are from the Rodrigue Papers owned by the American Catholic Historical Society. They were written when Father Hughes was pastor of Old St. Joseph's, Philadelphia. Andrew Rodrigue was his brother-in-law.

REV. JOHN HUGHES TO ANDREW RODRIGUE, OF PHILADELPHIA.

CHAMBERSBURG [PA.], Oct. 12, 1830.

My Dear Friend: In taking leave of you, I calculated on a briefer absence, and imagining that I would be the bearer of my own thoughts I did not think it would be necessary to address you by letter. However, in consequence of the different arrangement that has been made for me, I feel it due to your friendship & that of my two nieces to address you a few lines. The crisis of the Bishop's disease had passed away before I arrived, and altho' he had not required in his letter that I should come, yet it was evident that he expected me, having authorised a spy to peep into the stage as it passed. If he could, he would have returned with me & proceeded no farther; but as he could not, he determined that I should accompany him the rest of his journey. We set out to-morrow for Bedford, where we will be next Sunday; thence to Pittsburg and return by what they call the Northern route, by Ebensburg, Huntingdon & Harrisburg, &c. I am sorry that Northumberland does not lie in our way, that I might have the pleasure of seeing your sons, and bringing you their love. I hope to be home about the 10th of November.

REV. JOHN HUGHES TO MISS ALINE RODRIGUE.

My dear Niece: I understood your note sufficiently. The 18,000 dollars for the mansion is a "sham"—or deserves to be considered so. Let Mr. Hughs have patience and he will find that it can be purchased for much less. At least this is my opinion founded on all I have been able to learn of the matter. It may be worth, but no one will give

18,000 dollars for it at this time. I will see you in the course of the day.

Yours always,

JNO. HUGHES.

Sept. 22, 1831.

P. S. Do not allow yourself to be "disappointed," no matter how it goes.

[The property referred to was The Gothic Mansion on Chestnut street below Thirteenth, Philadelphia, on the site of the present Free Public Library. Miss Rodrigue and Mrs. Hughs had there an Academy for Young Ladies, attended by the daughters of the socially distinguished of the city. Mr. Hughs was not related to Father Hughes.]

REV. JOHN HUGHES TO MISS ALINE RODRIGUE.

FREDERICK, *June 28, 1831.*

My Dear Aline: I recd yours of 22d inst. at the college on Saturday evening and would have answered it yesterday had it not been that I was engaged to preach in the forenoon and had to come to this place, a distance of twenty-one miles, after dinner. I do not mean to allow the building to trouble me until I return; and the only thing on that subject I have to regret is the accident to which your anxiety for its progress has exposed you. . . .

I must now give you an account of my journey. Leaving Phila. at 2 o'clock, I got into Harrisburg about a quarter past twelve the following night, and without going to bed, started after a delay of nearly an hour. We arrived in Chambersburg about twelve on Tuesday—and had the consolation to find all well and rejoiced, as you may suppose, to see me. . . . We started from Chambersburg on Wednesday morning and arrived at the sisterhood about five o'clock in the afternoon, where I left and went to find my own quarters at the college. We staid there until yesterday, and arrived here about seven. The surprise was almost too sudden for poor Mary Angela. The Sister who sent for her did not tell her anything; and when she came in and saw me, she knelt down to receive my blessing, but was so overcome by the rush of feelings that she was unable to stand until I had to raise her. She and Margaret wept together for at least 10 minutes; but they were tears of joy.

I will not be in Philadelphia until after next Sunday, as it will not be in my power to start from Emmetsburg until after Thursday.

[Extract.]

"Mary Angela" was his sister. She later became

Superior of St. Vincent's Hospital, New York, and, with Mrs. Andrew Rodrigue, of Philadelphia, also his sister, was by his deathbed.

Father Hughes became Coadjutor to Bishop Dubois, of New York, in 1837. The Bishop had, when President of Mt. St. Mary's College, Emmitsburg, Maryland, employed Mr. Hughs as gardener of the College grounds. The gardener became his successor.

BISHOP HUGHES TO MISS ALINE RODRIGUE.

NEW YORK, *Sep. 10, 1842.*

Dear Aline: Your letter of the 21st ulto. arrived when we were in the Retreat, which, followed as it was by the Diocesan Synod, kept us at the college till the 1st inst. Since then I have been so engaged in digesting the business of the Synod and in preparing a Pastoral Letter that I have fallen in arrears with regard to my letters.

I had already heard of your intended marriage, as well as that of Evelina. I believe you know my general views on that subject so well that I need not say that I approve of it under all reasonably fair prospects, and these I presume to exist from all I should judge of Mr. Maguire, and all I have learnt of Mr. Johnson. Of one thing I can assure you, that I think both of you deserve to be happy, and you never can be more so than from my heart I wish you. For my part I am so immersed in the duties of my station here that I have not time to think of almost anything else. I thought I had enough to do in Phila., but I now find that it was leisure compared with what is expected of me here. Thus we go through this life, while time steals on, hastening the hour of its close.

William and Margaret are well—and their little children. I hope they are now settled more permanently than they have hitherto been, and altho' their means will be small, their diminished expenses will make them sufficient.

You mention about the Doctor's little boy—in reference to the college. The terms are two hundred dollars a year for board & tuition. This would be extravagant for a child of that age, and he is too young to profit by the course of education, which supposes the pupil to be at least ten or eleven years, and to have gone through the first elements of learning. Still he would be received notwithstanding his being under age, and I presume that there might be a diminution of the terms in his favor. But I think that the best place for him at present would be in a school opened by the Sisters of Charity expressly for little boys about his age near their house at Emmetsburg. They have

already several, and some from this city. He would be with his equals in age & advancement—and under the immediate care of those good Sisters where his health, habits, clothing, &c., would be so minutely attended to. The expense is, I believe, a hundred dollars a year—or perhaps a hundred and twenty five.

Remember me most respectfully to your father; and also to Evelina, the Dr. & Mrs. Rodrigue. I fear Evelina is out with me—but she would judge me wrongly if she thought me as indifferent as my not writing would make me appear. Indeed, on that subject I am no longer my own master, being the slave of obedience to duties that press on me every hour, and which cannot be put off. I have to set out on my visitation next Tuesday. I shall not forget you in my prayers, and that God may bless you is the sincere prayer of my heart.

Yours sincerely in Xt,

✠ JOHN HUGHES, *Bishop &c.*

[Rodrigue Papers.]

ADDRESS OF THE CLERGY AND LAITY OF PHILADELPHIA

TO

ARCHBISHOP FRANCIS PATRICK KENRICK ON HIS
TRANSLATION TO BALTIMORE.

TO THE MOST REV. F. P. KENRICK, ARCHBISHOP OF
BALTIMORE.

Most Reverend and Beloved Father in God:

The Catholics of the diocese of Philadelphia, conscious of the many blessings which your presence and ministry have obtained from Heaven for them, would consider themselves as failing in one of their most sacred duties were they to refrain, at such a moment as this, from that expression of their affection, gratitude and profound respect to which you are so eminently entitled.

More than twenty years have passed away since it pleased God to commit to your paternal government this portion of His Church. It is not for us to say how faithfully the sublime trust has been fulfilled. The state of religion now, compared with its condition when you first appeared in our City, is the best evidence that God watches over us for good, and sent amongst us a Pastor according to His own heart. The institutions which have been since founded to promote the cause of education, to relieve distress, to uphold religion—the churches which have sprung up in every part of the diocese, the congregations which have been formed and fostered by

your care, the learned works with which in the midst of so many exterior occupations you have enriched our literature—these are at once the proofs of your Apostleship among us, the memorials of God's goodness to us, and the titles you have established to a love and veneration on the part of this community which time cannot easily efface.

Aware, as we all are, of your aversion to everything that savors of parade, whether it be of attachment or respect, we repress sentiments which might well become those to utter who, for so many years, have been taught by your words and deeds the path that conducts to substantial prosperity on earth—to eternal happiness in heaven. There are those among us who can never forget how impressively, when the proper occasion offered itself, you have professed your admiration of the free institutions under which we live; your attachment to our republican government; your gratitude to God for the fidelity with which, up to the present moment, it has been in general administered. And hence it is, that while we deeply regret your departure, a regret evinced by the gushing tears of many a heart whose homage is worth a world of mere formalities—we cannot but congratulate you on your elevation to the Metropolitan See of Baltimore, the oldest, and may it *always* be the first, in the American hierarchy. Our loss is the gain of the whole Church, and we trust our faith in God and love of Country are both of too Catholic a nature to allow us to mourn while our brethren rejoice.

To the greetings with which they have welcomed you, to their hymn of thanksgiving, we respond with a heartfelt universal prayer that God may crown you with every blessing and long preserve you to govern his people.

Accept, then, Most Reverend and beloved Father in God, this public and united expression of our affection

and respect, and our gratitude for blessings which have endeared your name to the Catholics of the Diocese of Philadelphia.

ST. JOHN'S CATHEDRAL, *October 19, 1851.*

*On the part of the
Laity.*

FRANCIS COOPER,

JAMES SLEVIN,

CHAS. A. REPPLIER.

*On the part of the
Clergy.*

E. J. SOURIN,

P. E. MORIARTY,

C. I. CARTER.

[Baltimore Archives, Case 32 b R. Collection of Martin I. J. Griffin.]

DESTROYED DOCUMENTS.

Dr. John Gilmary Shea in 1891, wrote to the present Monsignor, then Father, James F. Loughlin, D. D., the following letter relating to the destruction of documents of Catholic historical value. The letter is useful now, as it will save those who would seek these papers from striving to discover the whereabouts of the documents:

JOHN GILMARY SHEA TO THE REV. J. F. LOUGHLIN.

ELIZABETH, N. J. *April 20, 1891.*

Rev. Dear Friend: Your kind letter interested me greatly. It is, however, easier to make regulations than to have them carried out. In every Jesuit house there is annually a Scriptor Historiae Domus appointed: but half the time nothing at all is done. The Redemptorists are, I am told, more exact.

Somewhere among my papers I have a document signed by Arch-bishop Hughes appointing me historiographer of the diocese of New York.

Not only has little been done but some of that little has been destroyed. A Father Ulrich, one of the early Benedictines of St. Vincent's Abbey, kept a diary for many years, so that the volumes formed a pile several feet high, recording every event in the community and in the Church in that part of Western Pennsylvania. They were all destroyed by order of Abbot Wimmer. Bishop de St. Palais ordered all the papers of Vincennes diocese collected, bound and indexed by his predecessor to be destroyed. These were cases of deliberate destruction, while of those resulting from ignorance or indifference it would be impossible to make a record. The Archbishop of New York has really no archives, no papers of Bishops Connolly or DuBois, Archbishops Hughes and McCloskey. The relatives of Archbishop Hughes, I find, destroyed all his letters. The papers of V. Rev. John Power, V. G. and twice administrator of New York were placed in a religious house for preservation. In time they were in the way and were all destroyed.

It is greatly to be regretted that priests do not write, at least, the edifying and interesting events in their ministry. There are few priests who could not relate many, but alas they are seldom recorded.

Unless you object I shall use your letter in an article and thus hope to draw attention to the matter. We may influence some one in authority.

With sincere regards,

Your obd Serv^t in X^t

JOHN GILMARY SHEA.

AGREEMENT BETWEEN THE SISTERS OF
CHARITY AND ST. JOSEPH'S ORPHAN
ASYLUM, PHILADELPHIA, 1824.

An agreement entered into between the Superior General of the Sisters of Charity of St. Joseph's near Emmittsburg, Maryland, in their name and in their behalf; and the Managers of the Roman Catholic Society of St. Joseph, for educating and maintaining poor orphan children in Philadelphia.

[Copy]

1st. The Rev. John Dubois, Superior General of the Sisters of Charity of St. Joseph's engages to supply four Sisters, who shall undertake the management of the orphan house in Philadelphia, to attend to the economy of the house, the care of the children, their schooling, and religious instruction,

2nd. All donations received by the Sisters to be accounted for by them to the Managers of St. Joseph's Society who have the exclusive direction of the funds belonging to that institution.

3rd. No children to be admitted into the asylum, other than by the Managers, whose duty it shall be from time to time to consult the head Sister thereupon.

4th. The Managers hereby engage to support the house, supplying from time to time any monies that may be wanted, should donations prove insufficient for that purpose.

5th. Flour and wood will be provided by the Managers, all articles of clothing by the Ladies Society, established for that purpose. Groceries generally to be purchased

by the Sisters, at the same time leaving it optional with the head Sister to purchase those articles themselves or to have them bought by the Managers.

6th. No other duties or charges shall be imposed on the Sisters without the consent of the central government, the Managers being desirous that they shall attend to the orphans exclusively.

7th. The regulation and management of the house to be left to the discretion of the Sisters in whom the Managers repose entire confidence and with whose rules and customs they will not interfere.

8th. The Managers by their appointment feel themselves in duty bound to attend to the wants of the children and of course reserve to themselves the right to visit the house at proper hours and season it being understood that they are not to interfere or interrupt the Sisters in their religious exercises, these visits to be confined to the school and lower parts of the house.

9th. The Ladies who undertake to provide for and furnish the Asylum with clothing and other necessities are to have the privilege of visiting every part of the house. It being nevertheless understood that they shall appoint monthly or quarterly committees for that purpose, consisting of at least two members, the visits to be at such hours as not to interfere with the Sisters in their religious duties. The Ladies at their quarterly meetings to examine the children when small premiums will be distributed by them to the most deserving.

10th. Strangers visiting the Asylum may be introduced to all parts of the house for the first time, either by one or more of the Managers, or by the Sisters, if these visits be repeated they can only be received in the parlour, the same privilege is allowed also to the person or persons who may introduce said strangers for the first time, although themselves may have repeated the visits frequently.

11th. The Sisters to board at the Asylum conformable to the simplicity of their rules.

12th, The Ladies will pay to the head Sister thirty six dollars per annum for each Sister employed in the Asylum, for their clothing and furnish them with shoes, but in case of their not so doing the Managers hereby engage to do the same.

13th. The travelling expenses of the Sisters, coming to or going from Philadelphia shall be paid by the Managers, when the health of any one of the Sisters or any reasonable cause may be such as to require her removal to Emmittsburg and of course another will have to supply her place, whose expense will also be borne. In case of the decease of any one of the Sisters at the Asylum, the Managers to pay the funeral expenses, all removals of the Sisters other than the foregoing to be paid by the central government. In confirmation whereof the said parties have hereunto set their hands and seals this twenty eighth day of July 1820.

JOHN DUBOIS, *Superior of the
Sisters of Charity of St. Joseph.*

JOSEPH SNYDER, *Secretary of the
Board of Managers of St. Joseph's
Society.*

[Rodrigue Papers A. C. H. S.]

PLAN OF ST. JOSEPH'S CHURCH, NEW YORK.

Rev. James Cummiskey, of St. Joseph's Church, Philadelphia, and brother of Eugene Cummiskey, the Catholic publisher, removed to New York City under Bishop Dubois. He was appointed by the Bishop to build a church in Greenwich village, then an outlying suburb of the settled part of New York City, where the Bishop wrote in 1830: "The Catholic population is very considerable and too far from other churches for them to attend." So he rented "a very large hall which would hold seven or eight hundred persons," at two hundred dollars a year, "another burden which falls entirely on me, poor as I am."

Early in 1833 the Bishop directed Father Cummiskey to erect a church on lots he had purchased at the corner of Sixth Avenue and Barrow Street. There the cornerstone of St. Joseph's church was laid. The name, doubtless, was the selection of Father Cummiskey in remembrance of St. Joseph's, Philadelphia. By the annexed correspondence it appears that Father Cummiskey had obtained from William Rodrigue, of Philadelphia, who had designed the plans of the Church of St. John the Evangelist, the plan of the projected new church in New York.

Father Cummiskey addressed the following letter to Miss Aline Rodrigue, sister of the architect:

REV. JAMES CUMMISKEY TO MISS ALINE RODRIGUE.

NEW YORK, *May 15, 1833.*

Miss: I received a note from you about the beginning of this month

requesting me to forward you fifty Dolls. for the outlines of a ground plan and elevation for a new Catholic church which I thought might in part be accepted by the Bishop & trustees of the Church. I have taken some pains to learn the fairness of the charge from some of the most respectable architects here, and they pronounce it most unconscionable. They consider ten dollars a very high price for it. Besides it has not nor will be adopted. The Bishop will not allow a Gothic church to be erected in his Diocese, so that the expense whatever it may be will fall on me, not having been authorized by the trustees to have a plan drawn. It was my intention to have had your brother to superintend the Church, but I have been disappointed in my calculations. I will allow him what is fair for his trouble when I go to Philadelphia, and I think I know him sufficiently well to say that he will not require more.

Very respectfully,

JAMES CUMMISKEY.

[Rodrigue Papers.]

The following is the undated draft of Mr. Rodrigue's reply:

Rev'd. Sir: On my arrival here I saw your letter in answer to one I requested my sister to write to you, not having had time when I left the city.

As to the Architects whom you consulted to know the value of my plan, permit me to tell you that I am not accustomed to work at a Dollar a day, as they perhaps do. It is probable that those learned men whom you consulted don't know more about a plan than the man in the moon. Therefore, Sir, I shall not take a cent less than I charged you.

With regard to your complaint that the Bishop will not allow a Gothic church to be erected in his Diocese, & therefore the expense will fall on you, it would have been more than sufficient to make me give up all claim upon you; but as you have thought fit to consult respectable Architects, as you call them, who think my plan unconscionable, I hold you responsible to the charge I have made, and which I think fair. If I am not paid I leave it to your own conscience, but a cent less I shall not take.

Your humble servant,

W. R.

[Rodrigue Papers.]

"THE CREDIT OF JESUS CHRIST IS NOT GOOD."

LETTERS OF MARK A. FRENAYE TO MRS. ALINE MAGUIRE.

The letter herewith presented was written by Mark A. Frenaye to Mrs. Aline Maguire, of Johnstown, Pa., daughter of Mrs. Andrew Rodrigue, sister of Archbishop Hughes of New York. It characteristically reflects the noble spirit of this benefactor of the Church in Philadelphia, this servant of the Lord devoted to the welfare of religion, who rendered such important financial aid in the establishment and upbuilding of churches and institutions, fifty to seventy-five years ago. Mr. Frenaye bought the ground for the Cathedral, for the Cathedral Cemetery, and conducted all the financial affairs of the diocese under Bishop Kenrick until the coming of Bishop Wood as Coadjutor of Bishop Neumann. Mr. William J. Power now holds almost the same relation to the financial management of the Church to-day.

PHILADELPHIA, *August 30, 1847.*

I have made no application to the two Gentlemen whom you name because, known as I am, ardent & zealous in all our Church undertakings, & always expressing my opinion that persons circumstanced as are those with whom I am surrounded *do not* by far discharge their duty towards their church, that they clynch to their money, &c., &c. The consequence is that I am the last man to whom they would make known that they have money to invest; they would tremble that I would tell them to remit it for Heaven by giving it to our Cathedral: with them the credit of J. C. is not good; they had rather invest in treasury notes than rely on His promises. What I say is strictly true; I had rather be a poor, half-naked street-sweeper than one of them.

Money has the first hold on their affections, not their families; & however astonishing it may be, when they have neither wives nor children, distant relations are provided for & the turn of their Church or any of our charitable institutions comes in but seldom, & when it comes it is for paltry sums of 50 or 100 dollars. Having buried their hearts in their money, they do not receive the grace of knowing how to make use of it so as to benefit their souls.

THE MEXICAN WAR.

PHILADELPHIA, *January 18, 1847.*

That Mexican war is an unjust war; sober men do not like it. Our volunteers will suffer a great deal from the climate. They boast of having taken Tampica! the Mexicans left it very wisely; they left behind the yellow fever; in three or four months you will hear of the army there, & Vera Cruz, called the foreigner's grave, let them take it too. Many, very many of those *jeunes étourdis* who started from Pittsburg lately will never see their home again. I pity the blindness of our poor Catholic Youths.

DEATH OF MISS MIERKEN.

PHILADELPHIA, *April 10, 1849.*

My excellent friend: I am requested by the Very Revd Mr. Gartland to inform you that your friend Miss Mierken is no more; she died yesterday at 4 o'clock in the afternoon. She had been in bad health for about a year, until holy Wednesday, when she began to be seriously sick, &c. She will be buried in one of our vaults after to-morrow.

Writing six years later he makes an interesting, though a brief, historical record showing the extent of his services even when Time's ravages were becoming evident.

PHILADELPHIA, *June 23, 1855.*

" . . . I attend to the collections for the Seminary entirely, and partially for the Cathedral & St. John's Asylum; all the money transactions of St. John's Church: to me is confided exclusively the selling of the lots in our Cathedral cemetery, issuing burial permits, attending expenses, &c.: moreover, we keep a kind of saving institution, & I receive deposits & pay them out, &c., &c.; add to this my correspondence with the Propagation of the Faith in France, half doz. bishops & a number of priests, dispose of drafts, &c. You will see how easy it is for me to smother the calls of the heart for those commanded by duty. My sight has not grown worse, but I need *all* that I have left. From habit I can write with more ease than I can read. I am as old blind women who do not need to see to knit their stockings."

A CATHOLIC PHYSICIAN'S DESCRIPTION OF CAMBRIA COUNTY, PENNSYLVANIA AND FATHER GALLITZIN IN 1839.

DR. ARISTIDE RODRIGUE TO MISS ALINE RODRIGUE OF PHILADELPHIA.

SUNBURY, Nov. 29, 1839.

My dear Sister: I did not write a second letter to you from Ebensburg for I was very much engaged. From all appearances I think I can perhaps make my expenses the first year & with great economy clear a little after that. I shall have however hard work & a great deal of exposure, but I cannot still divest myself of the idea of its being a Providential interference & I feel no uneasiness or doubt of my being able to go through it. I don't know whether I gave an account of the country. Ebensburg is situated on the top of the Alleghany Mt., 9 miles from its summit & on the highest ground about. The country is a broken hilly undulating one just like the sea in a storm when the waves run high; it contains about 50 families or 300 inhabitants. The houses mostly neat & presenting an appearance of comfort & not want. The people are generally industrious. There are 7 stores, a duplicate of tailors, black-smiths & other mechanics. There is a good brick Court-house & academy and 3 taverns; 9 miles east on the turnpike is a town called Summit, it being the summit level of the Alleghany portage R. R. This place contains about 300 inhabitants. Along the R. R. & planes there are a good many people. Again at 8 miles S. from Ebensburg is another town called Jefferson with about 150 people and another little place called No. 2 with a few inhabitants. The country between all these places is pretty well stocked with farms. Six miles N. E. of Ebensburg is Loretto, Mr. Gallitzin's place. This contains about 100 or 200. Two miles distant on the turnpike between the Summit & Ebensburg & 5 miles from the latter is Muenster, so called after Mr. Gallitzin's native place. This has about 70 or 80 people, but my main practice will be among the settlements N. & near Ebensburg & Loretto. The country is thickly studded with good farmers who are now comfortably off & most all able to pay. Revd. Mr. Gallitizin told me there were upwards of 5,000 Catholics in Cambria County, four priests & 3 or 4 churches. There is no other physician nearer than 18 miles to Ebensburg except a young man who has lately come & who bears a very bad

character. I shall have to practise along all the planes & through the whole of the country I have described. I am now in treaty with a person of this place to take acct of his drug store (there is none there) & give him half of the profits I taking half of his stock & paying interest for that half until I can repay the principal & we shall be equal partners. If I do not succeed with him I must try & make some other arrangements elsewhere for I have no medicines.

Revd. Mr. Gallitzin recd me well; spoke of our good father whom he knew very well; thought I would do a good business &c., but he is a most extraordinary & queer man; for instance, the day I went to see him was a very cold & boisterous one. I rode out 6 miles in that weather. It was after eleven when I got there; he received me in his bedroom without fire, & after staying about half an hour let me go home although it was near dinner time, never asked me either to warm myself or take a bite. Of course I was not offended for I was aware of his eccentricity. He has a large church. From the outside I should say as large as Trinity & although you know they have Siberian winters there yet he will not allow any fire to be made in it & the poor souls who go to church from 6 to 10 miles in the depth of winter have to sit there shivering in the cold, he is just as singular in everything else.

[Rodrigue Papers.]

CASTLETON, VERMONT—AN INSULT TO THE CATHOLICS.

A Jesuit giving a mission at Castleton, Vermont, related the following :

Castleton was organized as a town in 1777, and is the oldest town in the state of Vermont. As Castleton is the oldest town, so the old Catholic church, still standing [1885], is the oldest in the diocese. The present church, a large and very comfortable building, was a few years ago one of the leading Protestant churches of the place; but the congregation dropped off and Fr. O'Carroll purchased it at a great bargain. Opposite the old church some forty years ago stood a Medical College, at that time a very flourishing institution. One Saturday night some of the students placed a corpse on the steeple [of the church] with a chaplet of potatoes around its neck. The Irish, on observing it Sunday morning as they gathered for Mass, were shocked and very indignant, and were about to destroy the College and to deal summary punishment to the perpetrators of this shameful outrage. The priest interfered and calmed them down, telling them that God himself would punish these wicked youths in his own good time. The priest was right. One after another they died an unnatural death—one cut his throat, another was shot by a friend, another found dead in a lonesome place, and so with the others. One still survives (1885) and he has been paralyzed, walking around on crutches for the past fifteen years. The Catholics fully expect to see something worse

happen to him before his death, though they regard his present infirmities as a just punishment for his coöperation in this outrage.

There are two literary characters in Castleton whose acquaintance we formed during our few days' sojourn. One of them is Jimmy Carney, the Irish poet, as he is familiarly called. Jimmy can neither read nor write, and his songs are popular, not on account of their literary merit, but because he sings them well and generally makes some of the well-known young ladies the subjects of his muse. Some of these young ladies were so much annoyed at the liberty Jimmy had taken with their names that they came to us to see if there was any possibility to get redress from him. It was too late, however. Some of Jimmy's friends had his songs published in a small book, and they are now sung all around those parts. The book is entitled, "A Complete Collection of Songs of Jimmy Carney, as Composed and Sung by that Gentleman in the Hotels, Groceries, Markets, Stores, Shoemakers' Shops, Private Residences, Church Sociables and other Places of Entertainment." He winds up a piece on the Bomaseen Hotel, in which we lodged while in Castleton, thus :

"You may travel the West, likewise the East, with North
and South all round,
And I'll bet you a pound, 'mid the Yankee race, nowhere
can such a place be found ;
The praties are sweet, the grog is strong, the table the best
ever seen,
So strangers all, both great and small, come to the house
called Bomaseen."

The other literary character boarded in our hotel. The following list of titles appended to his name in the title-page of a pamphlet will be a sufficient notice of him :
"History of . . . compiled by G. D. Spencer, First ap-

pointed agent of Virgil & Co.'s New National Express; Operator of the Canada & Troy Junction Telegraph Co. in St. Alban's; formerly organist in the Congregational Church, Castleton; graduate of Castleton Seminary; clerk in a Dry Goods Jobbing House in N. Y.; merchant at Castleton; Cor. Sec. of Y. M. C. A., Fair Haven; correspondent of various newspapers; Sec. of the Rutland Co. Merino Sheep Producers' Association; a foe to tyrants and an upholder of liberty; a lover of right and a hater of meanness."

[Woodstock Letters, Vol. XIV.]

NOTES.

"TRASH" THAT IS TREASURE.

The American Catholic Historical Society of Philadelphia requests gifts of books, pamphlets, leaflets, circulars, cards, parish monthly registers; photographs of churches, schools, priests, or sisters; directories of the clergy, Catholic magazines—anything, no matter how seemingly useless or insignificant it may appear.

"The trash of to-day will be the treasure of the future." Help us to "save the fragments."

Please address the Society at 715 Spruce Street, Philadelphia.

It is difficult to secure attention to a request like this. These cast-aways are not thought worth giving. Friends are willing to be helpful, but desire to give something of worth either in valuation or historical interest. But in all upward movements the desire to do "great things" or to contribute largely really is a deterrent to progress. What are the most valuable historical relics? Something which in its day was of but little money worth, but now, perhaps, by its uniqueness, is of inestimable value. Were the garrets, lofts, and out-of-the-way closets thrown open to the light of day, what treasures would be brightened by the sun's rays as their historical value was discerned! So send your cast-off. Don't burn. Don't give to junk man. Give to the American Catholic Historical Society.

THE RECORDS.

It should not be forgotten that our RECORDS is a historical review, not a "popular" magazine intended

for the leisure hour. It is a repository of material of import in the telling of the planting, growth, and extension of the Church or of the career of her leading figures in the religious or civic life of our country. Usually, however, the contents of our RECORDS will not be scientifically learned contributions to Catholic American history, but rather those recitals which illustrate the regular development of the Church and make familiar those incidents in the lives of ecclesiastics and laymen which are of historical value. Our quarterly seeks to make Catholic American history more "popular," though it may hope to reach only the more cultured, intellectual or reading portion of our brethren in the faith.

OUR PURPOSE, PROGRESS, AND PROSPECTS.

The American Catholic Historical Society is now twenty-five years old. It must have had a reason for its foundation of sufficient vitality and force to have preserved its life so long.

History is not such a popular study as to make it an attraction for the multitude, and the majority of even the intellectual or cultured do not render to history their appreciation, much less homage, based upon devotion to its purposes. And yet among the limited number of those to whom history is an inspiration and a guide we witness a devotion to its service which begets enthusiasm and moves to the grandest results.

Is there a State without its State Historical Society or Department aided by State funds and the endeavors of the earnest far exceeding the worth of the pecuniary stipends allotted?

Our General Government too has spent millions upon history solely that the records of the past may be gathered for the information and the guidance of the present and coming generations.

The Universities, Colleges, learned Societies, have spent vast sums upon history. Why all this if history has not an appealing and enlightening and an illuminating force that moves mankind to its betterment?

Several of the religious sects have supported Historical Societies which make deep researches into the past of the several denominations. This will enable them to do honor to their heroes and to preserve the record of their labors, trials, and achievements.

How is it with Catholics in this respect? It cannot be said that the Church in this country has been either attentive to or helpful in an endeavor to save its own records or to manifest its own services. Content to serve the Church and thus do the work of its Divine Founder the noble ones of our Faith have been written little, and have also been unconcerned about records telling of their deeds. Noble souls, they labored for God and not for man. But why should not their services be made known by those who have been benefited thereby? Why should not the services of our illustrious forefathers, lay and clerical, be told as an inspiration to those of to-day and to-morrow? This is the work—the duty indeed—which the American Catholic Historical Society of Philadelphia undertook a quarter of a century ago. How has it succeeded?

It has run a career of twenty-five years. That is an achievement in itself. It has become the owner of a handsome old-time Philadelphia mansion, almost clear of debt. That means that the Society has not only held its name but has secured a habitation fitted for its purposes for many years yet to come. That proves stability—a Life and a Home. The Society has gathered a Library and Cabinet to accord in intent, at least, with

the scope of its purposes. It holds much that is helpful to all investigators along lines of Catholic historical work and much also useful in telling Church or general history. So it has been gathering manuscripts, books, relics, treasures, once thought valueless but now of worth and use. So it has been solicitous in seeking the records of the past. Is that not satisfying?

Has it held its name and life and home and gatherings for the exclusive use of those who have given of their time and money to do all that has been done? No; not for themselves alone; not for their own use or gratification has so much been done. To promote a knowledge of the Catholic past of our country the Society has published twenty volumes of RECORDS. Therefore much that has been gathered has been used for the dissemination of knowledge among the thoughtful of the community. In the essentials of life and home and saving and publishing the Society has well sustained the purposes of its formation with the limited means at its service. Much has been done, and yet the Society has but chipped the huge boulder of Catholic American history, merely unearthed a few nuggets in the historical mine, touched only the furrows of the field which they designed to cultivate and make productive.

Catholic thought and effort up to the present have been directed only inadequately to works indicative of mentality or intellectual force. Churchmen, intrusted with the care of the Church, have had to provide for the material necessities; churches, schools and charitable institutions have had to be established, fostered, and maintained. Appeals to the faithful have been mainly along these lines of religious and educational endeavor. Our people, by long custom and circumstances trained

to regard churches and institutions in charge of religious as most needing support, have not turned their minds to the upbuilding of institutions of high intellectuality. Even our educational institutions, like the Catholic University, have not had an instructed people to address. These institutions are not considered either religious or charitable. Organizations too like THE AMERICAN CATHOLIC HISTORICAL SOCIETY do not receive the attention or support their merits entitle them to, because appeals to Catholics are for religion or charity—rarely for other purposes.

Our Society has a sphere of action and influence preservative of the records of the Church and all institutions allied with it. Its task is to tell the story to later generations of what the Church and its people have done and thus to warn or encourage, to guide or direct the course of affairs. With a record of services for a quarter of a century as evidence of its usefulness the Society is now in a position to command the practical encouragement for which it has so long been obliged to appeal. It has proved its worthiness, and doubtless it will now, on entering its second quarter of a century, be put in a position to become a powerful factor in the public life of the Church.

ENDOWMENT.

Strange indeed it may seem to the philosopher apart from the activities of the world, that all good endeavors, even the Church founded by Christ Himself, must needs have scanty funds, while the soul-blackening, mind-weakening "things of this world" seem ever to touch the springs of the money flow. That which is good, ennobling, uplifting, must struggle. Even so our Society.

Endowments are needed. A few thousand dollars would be a permanent fund productive of enough to enable it to go on in comfort and unconcern. Can the Society not secure such a fund, to the amount of even **TWENTY-FIVE THOUSAND DOLLARS?**

OURSELVES.

Our Society having lived and worked and won during twenty-five years, ought now, in its jubilee year, have a new birth. It has had the experience of all these years. It starts out anew but not unknown, as in its birth year of 1884. Then it was a startling in the community, unprepared for its entry into the activities of Catholic life. It has borne the uncertainties that meet all new endeavors. Now it has a record of well-doing satisfactory to all with knowledge of the attendant difficulties. Having proved itself worthy, greater encouragement is its due; merit should be recognized where evident. The faithful who have adhered to its fortunes, bright or gloomy as they at times have been, now enjoy that beneficence of feeling attendant upon steadiness of faith in the necessity and uses of the Society. They truly have had their reward. They will not now lessen endeavor when so much has been secured.

ACCESSIONS TO THE LIBRARY.

- Helladian Vistas, by Don Daniel Quinn (presented by the author).
From the New York Public Library. In exchange.
The Letter of Columbus on the Discovery of America.
List of Maps of the World.
Handbook of the Library.
- From the Executive Committee of Founders' Week.*
Boundaries of the Incorporated Districts, Boroughs and Townships
of Philadelphia County.
- From Gen. S. W. Fountain.*
The Catholic Theological Library, Vol. I, Nos. 1-3; Vol. II, Nos.
2-11. Published by P. Gallagher, Philadelphia, 1833.
A Letter on Christian Union to . . . the Protestant Bishop of . . .
Kentucky. By Bishop Kenrick, Philadelphia, 1836.
Unbound numbers of the "Life of Christ," the "Life of the
Blessed Virgin" and the "Lives of the Popes."
- From the Philadelphia City Institute.*
Fifty-eighth Annual Report of the Philadelphia City Institute.
- From Fr. McDevitt.*
Silver Jubilee souvenir of Rev. D. J. Broughal.
"Cathedral Calendar" and "Educational Brief," Jan. 1910.
- From F. X. Reuss.*
Personal Recollections of the Stage. W. B. Wood.
The House by the Boyne. Mrs. Sadlier.
Church calendars, pamphlets, anti-Catholic books, &c.
- From Rev. P. R. McDevitt, Rev. Bernard A. McKenna, Rev. Patrick
H. Kelly, S.J., Mrs. Jas. A. Donnelly, Mrs. I. J. Dohan, Mrs.
W. J. Doyle, Mr. Geo. H. Haverstick and Miss Jane Campbell.*
Pictures of churches, educational institutions, etc.
- From Dr. Wm. J. Campbell.*
Life of Bishop Neumann. Berger, C.S.S.R. German.
- From the United States Catholic Historical Society.*
Historical Records and Studies. V, part ii.

From Dr. E. J. Nolan.

- John XXI: Philosopher, Physician, Pope. Walsh.
 The Integrity of the Family, a Vital Issue. Lee.
 Present Situation in France. Sanborn.
 Educational Briefs. Nos. 26, 27 and 28, 29.
 Fifteenth Annual Report of the Superintendent of Parish Schools
 of the Diocese of Philadelphia. 1908-9. From Rev. P. R.
 McDevitt.
 Annual Report of the Academy of Natural Sciences. 1909.

From Mr. Dowling.

- The Irish Pioneers of New York City. Address delivered by Hon.
 Victor J. Dowling at the annual banquet of the American-Irish
 Historical Society, January 16, 1910, at Washington, D. C.

From John M. Campbell.

- The Lives and Times of the Popes. Artaud de Monter. 10 vols.

From Naval Asylum, Philadelphia.

- Life of Napoleon III. E. Roth.

From Very Rev. T. C. Middleton, D.D., O.S.A.

- Directory of the Augustinians of the United States Province of St.
 Thomas of Villanova for the Year 1910.
 Number of invitations, clippings, etc.

From Rev. Jas. E. Coakley.

- The Catholic Who's Who. London, 1909.
 Several early Catholic Directories.

From Dr. A. V. Power.

- The Records of Merton Priory. Heales.

From the University of California.

- Diary of Gaspar de Portola during the California Expedition of
 1769-70.
 The Official Account of the Portola Expedition of 1769-70.

From Henry Weber.

- Catholischer Catechismus. Philadelphia, 1810.

From Martin I. J. Griffin.

- A Catholic History of Alabama and the Floridas. Mother Austin.
 Acta et Dicta. Publication of the St. Paul Catholic Hist. Soc.
 Irish Colonists in New York. O'Brien.
 Missions and Missionaries of California. Engelhardt. Vol. I, 1908.
 Catholics and the American Revolution. Vol. II. Griffin.
 Pioneer Priests of North America. 1642-1710. T. J. Campbell,
 S.J. Vol. I.
 Third Diocesan Synod of New York. 1868.

- Report of the Proceedings of the Fifth Annual Meeting of the Catholic Educational Association. July, 1908.
 French Colonists and Exiles in the U. S. Rosengarten. 1907.
 Dante in America. Koch. Boston, 1896.
 Year-Book of the Pennsylvania Society. New York, 1905.
 Current numbers of the "Lamp," "America" and "Revue D'His-
 toire Ecclesiastique."
 Sixth Diocesan Synod of Philadelphia. 1857.
 Irish Families in Ancient Quebec Records. O'Farrel.
 Historical Scenes from the Old Jesuit Missions. Kip.
 Chips of Wisdom from the Rock of Peter. Hayes, S.J.
 The Church in France. Keiley.
 Pastoral Letter of the Most Rev. M. J. Spalding on Papal Infalli-
 bility.
 The School Question. Montgomery.
 Dedication of the Church of the Immaculate Conception, Mauch
 Chunk, Pa.
 The Case of the Regale and the Pontificat Stated. London, 1702.
 The Settlement and Progress of the Catholic Church in New Bruns-
 wick, N. J. Wall. 1907.
 The Pioneer Catholic Church of the State of New York. Mulla-
 ney, 1897.
 Catholics and Prohibition. A lecture by Rev. C. P. Baron, York-
 ville, Ind.
 Apology for the Order of St. Dominic. Lacordaire.
 The Children's Catholic Magazine. Vol. I. N. Y., 1838-9.
 A Sketch of the Life of the Hon. and Rt. Rev. Alexander Mac-
 donell, First Catholic Bishop of Upper Canada. Alexandria, 1890.
 The Acadians of Madawaska. Published by N. E. Catholic His-
 torical Society.
 A Contribution to the McAleer Genealogy.
 Short Life of Bishop Neumann. Magnier, C.S.S.R.
 Bulletin of the Catholic Educational Association. 1910.
 The Day Star of American Freedom. Davis. N. Y., 1855.
 Doll dressed in the habit of the Sisters of the Im. Heart of Mary.
 Medal of Pope Pius IX.

From P. F. Kernan.

Pocketbook belonging to the late Rev. John Dunn.

From Miss S. A. Moore.

A number of Catholic magazines, "Catholic World," "Ecclesias-
 tical Review."

From Miss M. A. Albert.

Two vols. back numbers of the "Ave Maria."

From John Q. Osborne.

History of the Catholic Church. Darras.

From A. McC.

Five early Catholic directories, the Life of Archbishop Hughes, and Report of the Seminary of St. Charles Borromeo, 1854.

From the Library of the late Rev. John J. McAnany.

Catholic Philosophy. Stonyhurst Series. 6 vols.

Zeal in the Work of the Ministry.

Apologia pro Vita Sua. Newman.

Essays on Miracles. Newman.

Characteristics from Newman. Lilly.

Protestantism and Catholicity. Balmes.

Hughes and Breckenridge Controversy.

Evidences and Doctrines of the Catholic Church. MacHale.

Christian Missions. Marshall. 2 vols.

"Black is White," and "The Prigment." The Prig.

Nature. Emerson.

Christian Politeness.

When We Were Boys. O'Brien.

Mary, Queen of Scots. Meline.

Aletheia. Ricards.

Seventy Years of Irish Life. LeFanu.

History of England. Macaulay. 4 vols.

History of Greece. Grote. 4 vols.

My Clerical Friends.

Irish Martyrs and Confessors. O'Reilly.

Adventures of a Protestant in Search of a Religion. Moore.

Spiritual Progress. Cummings.

Sketches of the Irish Bar. Shiel.

Men and Women in the Far-off Time. Burke.

Eusebius' Ecclesiastical History.

Thomas Moore's Works.

The Convert. Brownson.

Protestantism and the Church. Preston.

Exposition of the Difference between Catholics and Protestants.

Moehler. 2 vols.

History of the Archbishops of Dublin.

Hallam's Literature. Vol. II.

Creator and Creature. Faber.

God, the Teacher of Mankind. Mueller.

Sermons of the Paulists.

Bibliographia Catholica Americana. Finotti.

The Priest on the Mission. Oakeley.

Bishop England's Works. 4 vols.

Alban Butler's Meditations.

Stoddard's Lectures. 12 vols.

The Spirit of Christianity. Nepoen.

Classical Dictionary: Lempiere.
 The Jesuits. Feval.
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HISTORY
OF THE
CHURCH OF SAINT JOHN THE EVANGELIST,
PHILADELPHIA, FROM 1845 TO 1853.¹

BY MARTIN I. J. GRIFFIN.

HELP FOR PITTSBURG.

On 10 April, 1845, occurred the "great fire" in Pittsburg, which wrought much destruction, and made many families homeless. Collections were taken up throughout the country for the relief of the sufferers. At a special collection St. John's gave three hundred dollars.

IRISH FAMINE FUND.

In 1846-7, the Famine years for Ireland, when suffering, starvation, and death made many millions mourn, and many thousands die, St. John's, on the 27 February, 1847, contributed \$1223 to the fund then being raised for the relief of the distressed Irish.

This was a large sum for this congregation at that time, when we recall that, a third of a century later, 8 April, 1880, when Ireland was again famine-stricken, St. John's congregation gave \$1700 to the relief fund for Ireland.

DEATH OF POPE GREGORY XVI.

His Holiness Gregory XVI reigned as Sovereign Pontiff from 1831 until his death on 1 June, 1846. At St. John's,

¹ Continued from RECORDS, December, 1909, pages 350-405.

NOTE.—On page 396 it is inadvertently stated that the mother of Rev. E. J. Sourin, S.J., was the sister of Rev. Michael Hurley, O.S.A.; it should be sister of Rev. Matthew Carr, O.S.A.

the Cathedral of the Diocese of Philadelphia, on 23 July, 1846, his death was commemorated by special services of the most imposing character. A solemn Requiem Mass was celebrated by the Right Rev. Bishop Kenrick. It was due to the attentions of Daniel Desmond, Esq., Consul for the Roman States, that suitable accommodation was provided in the central aisle for the foreign consuls, city authorities, and others. The Requiem sung on the occasion was judiciously chosen from the works of the old masters and was admirably performed by a choir to which professors and amateurs lent their valuable services.

The funeral oration was preached by the Rev. J. P. O'Dwyer, O.S.A. from the text: "*Beloved of God and of men, whose memory is in benediction.*" The Reverend gentleman did ample justice to his subject. A long residence in Rome had afforded him opportunities of information regarding the illustrious Pontiff, whose virtues and exertions in the cause of the Church he so eloquently reviewed.

Father O'Dwyer died 24 May, 1850. He had been preconized Bishop of Savannah by Pius IX. Father Gartland of St. John's was appointed thereto.

FOR A NEW CATHEDRAL.

On 29 June, 1846, Feast of Sts. Peter and Paul, Bishop Kenrick issued a Pastoral Letter to the clergy and people, announcing the purpose to build a new cathedral, the ground for which had, during his absence in Rome but by his authorization, been purchased by Mr. Frenaye. "The costliness of the undertaking" said the Bishop, "made us for a time abandon all idea of engaging in it, but the anxiety manifested for several years and the assurance of support given by several generous individuals have overcome our fears, and determined us to lay the cornerstone in a short time." This he did on 6 September, 1846. Although this

was a movement which would—though not for years—take the Bishop's cathedral seat from St. John's, nevertheless the clergy and people of this parish manifested the most zealous spirit in the projected enterprise, and rendered the most efficient services and support in sustaining the endeavor to erect a great Cathedral—great for the days of 1846. Accordingly on Sunday evening, 26 June, 1846, a meeting was held in the basement. Eight hundred of the parishioners were present.

To aid more systematically in the collection of funds for the erection of the Cathedral of Sts. Peter and Paul at Logan Square, another meeting of St. John's congregation was held, 3 October, 1846, and the "Auxiliary Cathedral Sts. Peter and Paul Society" was organized. Francis Cooper was chosen as President, and Richard McCunney as Secretary. Father Sourin, James Slevin, and Robert F. Walsh drafted the Constitution of the Society. Father Gartland presided at the meeting. Mr. M. A. Frenaye, Charles A. Repplier, and C. C. Collins served as Secretaries. Father Sourin announced that he had received a note that evening from "a poor man" offering to pay \$20 for five years. So there could be no doubt that a Cathedral would soon cover the lot that had been so judiciously selected by the Bishop.

True it was, some objection had been made to the location as too far West. The very same objection had been made against St. John's, "Where will a congregation be found to fill a church so far West?" A month did not pass before St. John's was crowded, and it continues to be so to this day. Three other churches had since been built, and one larger than St. John's—in a district where it was supposed a congregation could not be found for one. They are all filled, and still the number of those who worship at St. John's is not diminished to any sensible degree. Time will soon prove that worshippers will not be wanting to cover the pavement of the projected Cathedral.

On 9 August, 1846, the Reverend Michael F. Martin and the Reverend Jeremiah Ahern were ordained priests at St. John's by Bishop Kenrick.

Father Martin became a well-known, popular, and efficient priest of the city, pastor of St. James's, and St. Mary's, as well as Chaplain of the 69th Regiment P. V. during the Civil War. He died 18 February, 1884, while Pastor of St. Bridget's, Falls of Schuylkill.

On Monday, 19 July, 1847, the Reverend John McElroy, late Chaplain in the United States Army in Mexico, arrived in Philadelphia, but soon left for Holy Cross College, Worcester, Mass. He returned and on 8 August preached at St. John's, when a special collection was taken up for the inmates of St. John's Orphan Asylum. His associate in Mexico, the Rev. Anthony Rey, was killed by the Mexicans.

On 10 October, 1847, Bishop Kenrick resumed his Lectures on the Epistles of St. Paul. His plan was to take the Sacred Text, verse by verse, and make explanatory and practical comments.

THE SCHOOL.

Though in 1834, Prof. Constant had "THE WESTERN ACADEMY" in the basement, evidence is not available to show how long it continued in existence. As pupils were required to pay a fair tuition fee, the "ACADEMY" cannot be considered as having been a parish school. It was not until years later that a school for the parish children was established.

A school was opened in 1846. Its first "Exhibition" of the proficiency of its pupils and the awarding of premiums took place in July of 1848, when the teachers were Messrs. O'Connor and Reorden. Of this institution the *Catholic Herald* of 27 July, 1848, said: "This school is now only two years in operation, and may we not hope for a substantial result emanating from the establishment of

schools where religious as well as literary educations are so closely united, and which are manifestly developed in the conduct of the children who attend this abode of learning and peace, much to the satisfaction of their parents, signified by their oft-repeated acknowledgments of thankfulness and gratitude."

This school in the basement continued under Messrs. O'Connor and Reorden (the latter succeeded by Mr. Leahy) until 3 May, 1853, when a reorganization took place in consequence of the movement begun by Bishop Neumann for the improvement of the schools already existing and the establishment of others where none had existed. Mr. Patrick Quinn, afterwards well known to Catholics in Philadelphia as Treasurer of the Beneficial Saving Fund Society, on that day, 3 May, made a new enrollment of the children. The school was placed in charge of lay teachers, as neither Sisters nor Brothers were then to be had. Miss Margaret Green, who later married Mr. Stratton and removed to Chicago, and Miss Ellen Kenny, are remembered as having been teachers.

On Sunday, 24 December, 1848, Bishop John Timon of Buffalo, New York, preached at St. John's in the morning, and at St. Mary's in the afternoon.

On 16 July, 1848, Archbishop (elect) Kenrick of St. Louis, at the request of his brother, the Bishop of Philadelphia, ordained the Reverend John McLaughran and Hugh McMahon at St. John's. Bishop Kenrick preached.

THE BISHOP'S BANK.

In 1848, Bishop Kenrick at St. John's started an institution which came to be called the "Bishop's Bank", by accepting deposits for savings from the many wage-workers in the parish. Mr. Frenaye had charge as early as May, 1848, and continued as its manager until the 23 September, 1857, when Archbishop Wood, who had been a

bank clerk in Cincinnati, took charge. He had, in April of that year, been consecrated Coadjutor to Bishop Neumann.

On the 1 April, 1880, with the view of closing the Bank, in consequence of the developments regarding the operations of a similar institution in the Diocese of Cincinnati, Archbishop Wood discontinued the payment of interest on deposits, in order to induce depositors to withdraw. Many, however, continued, preferring safety to profit. Soon after his coming to Philadelphia Archbishop Ryan discontinued receiving money on deposit.

"THE TWO KENRICKS."

On Sunday, 3 September, 1848, at St. John's, Bishop Francis Patrick Kenrick placed the pallium on his brother Richard Peter Kenrick, who had been elevated to the Archbishopric of St. Louis. He had received consecration at the hands of his brother, as Coadjutor to Bishop Rosati, on 30 November, 1841, in St. Mary's Church, then the Cathedral of Bishop Francis Patrick. He became Bishop of St. Louis in 1843. After the ceremony at St. John's the "two Kenricks" proceeded to Louisville, Ky., to take part in the consecration of the Right Rev. Martin John Spalding, on 10 September.

BISHOP GARTLAND.

Father Gartland, who had been appointed Vicar General to Bishop Kenrick in 1845, continued in pastoral charge until November, 1850, when he received the appointment of first Bishop of Savannah. He was *dignus* in the nomination. Thus, once again, was a Pastor of St. John's elevated to the dignity and honor of a Bishop. He was consecrated in St. John's, 10 November, 1850, by Archbishop Eccleston, assisted by Bishop Kenrick, Bishop McCloskey of Albany, and Bishop O'Connor of Pittsburg. On 19 November, he baptized Anna Magdalen Taylor.

A number of the personal friends of Father Gartland, and members of his congregation, as a tribute to his services in behalf of religion, on receiving information of the honors and responsibilities conferred upon their beloved Pastor, presented him with a purse containing \$1,050. After only four years in his new sphere, the good Bishop died of yellow fever, 20 September, 1854.

Eleven years later, Mrs. Prendergast, in whose house he died, with Sister Agnes (a Sister, later living in Augusta, Georgia), and another Sister, and a colored woman who had nursed Bishop Gartland in his last illness, were called upon to perform an extraordinary service. In the spring of 1865, just after General Sherman's Army had marched toward Savannah, when all the men, except the very young, very aged and a few Confederate deserters, were far from Savannah, engaged in the war, Major General Gilmore, of the United States Army, gave orders to have the old graveyard torn up and used as a place to store ammunition. These good women removed with their own hands the remains of Bishop Gartland and put them in a place of safety. The common coffin had long since decayed. His remains now lie buried in the restored cemetery, but in a different location.¹

FATHER SOURIN, PASTOR.

On the transfer of Father Gartland to Savannah, his assistant, the Rev. Edward J. Sourin, became pastor. On 17 February, 1851, the Catholic Philopatrian Literary Institute, at the invitation of Father Sourin, met in St. John's Schoolroom. He had been elected the first President of the Institute on 3 February, 1851. He gave it its motto: *Revere the Church thy Mother, and love thy Fatherland.* The Institute was organized in St. Mary's School-room, 22 December, 1850.

¹ St. John's Sodality Souvenir, 1902.

The Rev. Henry Balfe made his last record on St. John's register on 15 December, 1850. He was then sent to the Church of the Assumption, where Father Carter was pastor.

The Rev. Richard O'Connor came to St. John's, 9 December, 1850, to take Father Balfe's place. He remained until 20 May, 1854. On 11 July, 1851, he records the baptism at Cape May, of Catherine, daughter of James Hardy, born 21 June. Is she alive now?

On 14 March, 1851, came the Rev. Joseph Ignatius Balfe, D.D., who continued until 10 October, 1852, when he was transferred to St. Michael's, to assist Father Loughran.

Father Sourin was pastor during the times of Fathers O'Connor and Balfe. On 10 February, 1851, Father Sourin signed as "Vicar General". On 2 November, 1851, he signed as "Administrator of Philadelphia", for Bishop Kenrick had been transferred to Baltimore as Archbishop.

Father Sourin's last record is on 6 October, 1855. He then left to join the Jesuits. He returned September, 1859, when the Jesuit Fathers had charge of the church.

THE STATIONS OF THE CROSS.

Bishop Gartland writing on 21 September, 1851, from Paris, to Mr. Frenaye, said: "There is a Mr. Gaspard here, who has a large picture establishment." Referring to Stations of the Cross, the Bishop says:

He has a set in oil that is exquisite; I am sure you wd all be delighted with it. Oh! it wd delight the hearts of all y'r people to have this set in St. John's Church, & I have no doubt that you wd get a collection the very first Sunday it wd be up, sufficient & more than sufficient to pay for it. The price is 1200f for the collection without frames & 1600 with—but he has offered it to me for 1400f framed—frames to be gilt—I am going to order it to be sent to you at all hazards & if it shd so happen, that you will not take it at St. John's, which I scarcely think possible, I am sure some of the other churches

will be delighted to have it; and sh^d it so happen that none of y^r churches sh^d want it I will take it on my own a/c and pay for it out of some money, which you know I have of my own in Savannah, although I had intended to appropriate that money otherwise. But I have scarcely a doubt that you will all be delighted to have this set at St. John's & that you will thank me for ordering it. This is a set of really beautiful oil paintings on canvass. You may perhaps be alarmed at my purchasing at the rate in which I am; but you may rely upon it, you shall have my private purse in Savannah to fall back upon if you are in any fear on the subject. I have no doubt, however, that when you have the pictures before y^r eyes, you will be really delighted to think that such a good idea had entered into my head.¹

In 1852 the assistants to Father Sourin were Fathers Richard O'Connor and William Keane. During the year there were 150 marriages and 305 baptisms.

In the early part of this year Bishop Neumann began a very earnest advocacy of parochial schools, urging most strongly their establishment where not existing and their betterment where they had been in operation. St. John's clergy co-operated zealously so that by April arrangements were made whereby a larger number of pupils could be admitted. They were received and instructed so that thereby a large debt was incurred. After a few years this had not been paid. The Catholic Philopatrian Literary Institute, of which Father Sourin was President, engaged Dr. John D. Bryant, a Catholic physician and a man of good literary attainments and author of the book on *The Redemption*, a poetical composition of several hundred pages, to deliver a Lecture for funds to liquidate the debt. This he did in February, 1855.

In May, 1852—2d to 16th,—a Mission conducted by Fathers Walworth, Hecker, and Hewitt was given. They were then of the Redemptorist Order, but later founded the Paulist Fathers.

¹ RECORDS A. C. H. Society, XIII, No. 1, p. 480.

THE B.V.M. SODALITY.

On 30 May, 1852, the Sodality of the Blessed Virgin was organized by Father Sourin, when twelve men and forty-two women joined under the patronage of St. John the Evangelist for the men, and of St. Elizabeth of Hungary for the women. The Sodality, as a whole, was under the patronage of the Immaculate Conception of the Blessed Virgin. Mr. Henry Fasy and Miss Mary Beaton were the first Prefects. Father Barbelin of St. Joseph's was present. He was the founder of the first Parish Sodality in the United States, that of St. Joseph's in 1841. This was followed by St. Mary's, and on 27 October, 1850, by St. Patrick's.

Members of these were present, on invitation, at the formation of St. John's. St. James's Sodality was organized by Father O'Connor of St. John's. St. Teresa's is an outgrowth of St. John's.

The Sodality now numbers over 1000 members.

Upon Father Sourin's retirement, Father Michael F. Martin became Spiritual Director of the Sodality until the appointment of Father John B. McGuigan, S.J., who remained in charge of the Sodality until 1857. The Rev. Father P. John Blox, S.J., then became Director. Under his care its membership increased to one hundred and seventy-five men and over eight hundred women.

The Rev. Dr. Balfe left in August, 1852. The Rev. J. Power was at the church during October and November. In 1853 — 29 January, first record, came the Rev. W. J. Keane, who remained until 6 June, 1854. He died while pastor at Jenkintown, Pa.

[TO BE CONTINUED.]

FRANCISCANS OF NEW FRANCE.

BY REV. J. J. HOLZKNECHT, O. F. M.

Their chief apostolic field of labor was the country of the Hurons, in the southern extremity of the Georgian Bay, now belonging to the dioceses of Toronto, Hamilton, Pembroke, Peterborough, having for neighbors west of them and on Lake Huron shore the Petuns or Tionontates, and on the south the Eries. As a trading people they visited the French at Quebec *via* French and Ottawa rivers, avoiding the St. Lawrence route for fear of the Iroquois. The Franciscans had come to Quebec, Tadoussac, and Three Rivers in 1615, the Commissary P. Dennis Jamay residing at Quebec. He had only two helpers, P. John D'Olbeau at Tadoussac among the Montaignais; and of the Algonquins on the St. Lawrence and Ottawa rivers, P. Joseph Le Caron became the Huron missionary in the fall of 1615, locating in the Wyandots' chief home, the village of Caragoubu, now Waubashene in Simco county, province of Ontario, diocese of Toronto. Here Champlain and his eleven followers left him to explore the heart of New York. Returning in January, P. Joseph accompanied him into the mountains of the Tionontates, where he baptized several dying infants and adults and studied the ways and language of these tribes. When Champlain returned to Quebec, P. Joseph departed with his flotilla. As he was appointed Superior, he could not return to the Hurons, but sent to them P. William Poulain in 1622. In 1623 P. Joseph went thither with P. Nicolas Viel and the historian Bro. Gabriel Sagard. They located at Waubashene, their first mission, St. Gabriel, on August 20. P. Josef and Bro. Gabriel returned to Quebec in the following summer. P. Viel

found the task too great for one man and in 1625 the Jesuits were invited into the Huron field. He went to meet P. John de Brebeuf, S.J., and the Franciscan P. Joseph de la Roche Dallion of the house of Counts Du Luth, but he and a Christian Indian boy lost their lives in the Recollects Rapids near Montreal on Des Prairies river in the foaming torrent. This calamity prevented the two Fathers proceeding alone into Huronia. But in the following year they with P. Anne de Noué, S.J., embarked and soon arrived at St. Gabriel now named La Rochelle. In October P. Joseph de la Roche left there the Jesuits to found a mission among the Neutral on the Niagara river shores. Suffering persecution he returned to Huronia after several months. In 1627 P. de Noué and P. de la Roche returned to Quebec. But P. John de Brebeuf, S.J., remained till his recall in 1629. He reached Quebec in July, just three days before Kirk captured the city, carrying to England M. Champlain and all the missionaries, who soon came to France to stay there till Canada was restored to France in 1632. But in place of the Recollects the Capuchins were appointed to come to Canada. Father Joseph Le Caron after a vain struggle with the new mercantile company of Canada to be restored to his beloved missions, died broken-hearted on March 29, 1632. Thus died in France the holy founder of the Huron missions. His nephew, the Sulpician, P. Souart revived at a later date his memory of a virtuous holy life in Canada. The Sulpicians, P. Fenelon and P. Trouvé began the Cayuga mission of Quinté Bay in 1668, which they resigned to the Recollects in 1676. The first Franciscans here were P. Louis Hennepin and P. Luke Buisset. The former remained till engaged by La Salle the explorer in 1679, and P. Luke was succeeded by P. Francis Wasson from 1681 till 1688, the end of this mission.

On the Abnaki mission in Maine on the St. John's river

P. Sebastian labored from 1619. It is called the Acadia mission. P. Sebastian died of hunger on his way to Port Royal in 1623. In 1624 his three companions abandoned this mission field, viz. P. James de la Foyer, P. Louis Fontinier, and P. James Cardon. Three others came in 1630 until 1634, when Capuchins came and stayed till 1650. These were followed by the Jesuits. In 1689 the Franciscan P. Simon opened a mission at Medoktek on the mouth of St. John's River. His successor P. Loyard was there till 1730, and was followed by P. Coquart, till 1760.

In the Illinois missions came with La Salle, P. Gabriel de la Ribourde, P. Zenobius Membré and P. Louis Hennepin in 1680. P. Louis explored the upper Mississippi to its source, was a prisoner of the Sioux for some months; he baptized one dying infant at St. Anthony's Falls, Minneapolis, where he remained till M. Duluth redeemed him from captivity. On his return, *via* Fox river, he celebrated Mass at Green Bay on Aug. 15, 1681. P. Gabriel and P. Zenobius labored among the Kaskaskians at Peoria. P. Allouez had abandoned this place from fear of La Salle, who, despising the Jesuits, opposed his colonization plan of mixing Indians with the whites, and bringing them into settled towns or colonies. P. Zenobius baptized several dying infants and adults. The war with the Iroquois ended their labors in September of 1680, and with Captain Tonty they fled to Green Bay. P. Gabriel became a martyr on the journey, being killed by roving Kickapoos on the banks of the Illinois River. P. Zenobius came by again with La Salle in 1682, but had no time to evangelize here. P. Allouez, S.J., returned in 1684, extended his labors into Indiana in 1685 on the St. Joseph River, where he died at South Bend in August, 1690. P. Douay, O.S.F., and companions made a short stop in Peoria in 1685. P. Zenobius went to France in 1682 and accompanied La Salle to Louisiana in 1684 with P. Maxime Le Clerc his cousin and

the Sulpician P. J. Chefdeville. P. Zenobe and P. Maximo were martyred at Galveston Bay in 1687 with P. Chefdeville by hostile savages. Only P. Anastasius Douay and the Sulpician P. Cavelier reached the Illinois River in 1685, yet without La Salle, who was treacherously killed by a hostile companion. In 1699 P. Douay was again at the delta of the Mississippi for a short time. Capuchins entered this field in 1725 with the Jesuits. P. Douay located a Franciscan mission at Fort St. Joseph, Detroit, in 1688. P. Constantine de Chaslé was killed here in 1706 by hostile Ottawas. His successors here were P. Dominic, P. Cherubini, and P. Hyacinth; later P. Bonaventure, P. Anthony, P. Daniel, and P. Simplicius Boquet, pastor from 1754 to 1782.

At La Pointe, Wisconsin, labored the Franciscan P. Otto Skolla in 1845 until he moved to the Menominee Indians at Keshena in 1860. Capuchins came to Green Bay missions from Holland in 1849. Their Superior, P. Louis Godhaart, erected at St. Marie, in Marquette county, the first log chapel in honor of St. Mary of the Fountain in 1851 to commemorate the fountain's blessing by Père Marquette on June 7, 1673. He built also a second St. Mary's log church at Portage City, in 1851, called Fort Winnebago. In 1860 Polish Franciscans arrived in Wisconsin. They were Fathers Bonaventura, Florian, and Erasmus. They founded Polish colonies in Polonia, Steven's Point, Lake Pepin, Manitowoc, and Pulaski. The fruits of their zeal are the present orphan-homes in Polonia, Manitowoc, and the Franciscan college at Pulaski and Green Bay, established by Fathers Jerome, Stanislaus, Francis, and Anthony. Father Erasmus of Pulaski died in the odor of sanctity in 1897. The Capuchin Franciscans P. Francis Haas and P. John Frey founded their monastery and college at Mount Calvary in Fond du Lac county in 1857. The saintly P. Francis Haas, O.M.Cap., died in the odor of sanctity on June 21, 1895.

DR. JOHN GILMARY SHEA AND OUR SOCIETY.

Although a few had, from a century ago even till now, given attention to Catholic historical endeavor but in a fitful or local way, to John Gilmary Shea may be assigned the dignity of having been our first Historian.

Bishop Egan of Philadelphia had, toward the close of his administration, given attention to the collection of data relating to the Philadelphia Diocese. He had written to Archbishop Carroll for information concerning the Church prior to the establishment of the See of Philadelphia. If he gathered and made record of such documents, they have been lost.

It is needless here to relate the many, long, and unrequited services of Dr. Shea to the cause which our American Catholic Historical Society of Philadelphia was organized to promote and which for the past twenty-five years it has been doing as best its opportunities and means would allow. When the call for the organization was issued Dr. Shea sent this response:

JOHN GILMARY SHEA TO REV. P. A. JORDAN, S.J., REV. THOS. MIDDLETON,
O.S.A., MARTIN I. J. GRIFFIN, ESQ., & OTHERS.

ELIZABETH, N. J., July 22, 1884.

Gentlemen:

I received this morning, just as I was leaving home for New York, your invitation to attend the meeting to-day for the purpose of organizing a Catholic Historical Society.

I regretted that it was out of my power to join you, but I am sixty to-day, and feel that I am becoming a mummy or a fossil, an object for historians and paleontologists to study out, rather than do any more studying or research myself.

Your Society aims, I hope, more especially at local work, and there is really enough to be done in every State and almost in every Diocese to call for a Catholic Historical Society in each one. The Penn-

sylvania Historical Society gives you its encouragement and I presume will give an alcove in its rooms for any collections you may form. This would ensure their preservation, and be a great point. I suggest this because in my time I have seen collections dispersed and lost merely for want of a suitable place.

Your endeavor has my heartiest wishes for its permanence and success, and with such experienced workers as Father Jordan, Father Middleton, and Mr. Griffin, the Society cannot fail to give an impulse to investigation and save much precious knowledge from perishing. Too much has already gone.

There must have been registers, records, private letters, journals, family records of Catholic priests and laymen which were lost because there was none to save them. Is it too late to collect and print the papers of Moylan, Fitzsimmons, Barry? Are there no journals of Catholic soldiers known besides that of my kinsman McCurtain?

The inscriptions on the grave stones in the old Catholic burial grounds down to, say 1820, ought all to be copied for preservation.

Your Society will be the pioneer in the good work, and set an example for similar societies in other States. That I may live to see it lead to a general Society or Convention of local Societies is my earnest wish.

Expressing my hearty sympathy with your work, and looking forward hopefully to its future, I remain,

Rev. & Dear Sirs

Your obdt Servt

JOHN GILMARY SHEA.

BAPTISMS REGISTERED AT HOLY TRINITY CHURCH, PHILADELPHIA.

BAPTISMS FOR 1790.

[NOTE.—*The entries (below) for 1790 are all in the hand of Rev. John Charles Helbron.*]

- Bauers, George, born Feb. 6, 1790, of Francis and Elizabeth Bauers; baptized Feb. 14; sponsors—George Löchler [*Lechler*] and wife.
- Bauer [*sic, not Bauers?*] Peter, born July 24, 1789, of same parents; baptized Feb. 6, 1790; sponsors—Peter Pota and wife.
- Löchler, Joseph, born Mar. 21, 1790, of Anthony Löchler and his wife; baptized Mar. 28; sponsors—Joseph Honeker and wife.
- Northley, John, born [*no date*], of ———; baptized Apr. 25; sponsors—John Trein, Jr., and Mary Trein.
- Christ, John Philip, born [*no date*], of John and Anna Christ; baptized May 2; sponsor—Philip Krumel. [NOTE.—*There is a line through "May 2."*—F. X. R.]
- Huber, Peter Jacob, born May 17, 1790, of Anthony and Mary Huber; baptized Apr. 15; sponsors—Peter and Catharine Sched.
- Branger, Anna Mary Catharine, born [*no date*], of William Branger and his wife; baptized May 21; sponsors—[*Rev.?*] J. C. Helbron and Catharine Oellers.
- Peterley, Joseph Charles, born Mar. 14, 1789, of John and Regina Peterley; baptized May 23; sponsors—George and Anna Löchler.
- Koch, John George, born July 16, 1790, of Joseph Koch and his wife Elizabeth (born Bauer); baptized July 25; sponsors—John George Löchler and his wife Joanna.
- Montmollin, Caroline Sarah Susanna, born Oct. 23, 1790, of Frederick Montmollin and Margaret Carolin; baptized July 26 [*date evidently wrong*]; sponsors Susanna Krop and [*Rev.*] J. C. Helbron.
- Weis, Anna Mary, born July 28, of John George Weis and Anna Catharine, his wife; baptized Aug. 1; sponsors—Elizabeth ——— and Peter Potta. [*In the second entry for this year "Pota".*]
- Wagner, Catharine, born Aug. 20, of Christopher and Mary Wagner; baptized Aug. 22; sponsors—Catharine and George Gunter.
- Langling, John Baptist, born July 11, of Benjamin and Frances Langling; baptized Aug. 25; sponsors—D. [*an abbreviation for Dominus, i. e., Mister?*] John Bogarin de Cadix and Mary Dikeson. Catholics.

- Wallnut, Mary Salome, born Apr. 2, of Jerome and Mary John Wallnut; baptized Aug. 29; sponsor—Mary Salome Baumon [*or* Baumor], the wife of Charles.
- Borger, George Frederick, born Aug. 17, of Peter and Florida (West) Borger; baptized Aug. 29; sponsors—Jacob Grubb and Elizabeth Wynkoop.
- Ritter, George, born Aug. 17, of unknown parents; baptized Aug. 30; sponsors—George Gunter and Gertrude Ernst.
- Bayer, John Joseph, born Sept. 17, 1789 of Henry and Sarah Bayer; baptized Sept. 20, 1790; sponsors—John Joseph Bogarin and Mary Magdalen Dikeson.
- de Bender, George Michael, born Sept. 30, of George and Mary Theresa (born Volcart) de Bender; baptized Oct. 2; sponsors—George Michael Löchler and Anna Joanna, his wife.
- Saring, Mary Magdalen Justina, born Sept. 29, of Nicholas Saring and his wife Eva? (born Meyer); baptized Oct. 13; sponsors—Henry Horn and Christina Justina, his wife.
- Hoky, Mary Elizabeth, born Sept. 18, of John George Hoky and his wife Mary (born Gilbert); baptized Oct. 10; sponsors—Elizabeth and James Depre. [*"Hoky" likely now modernized Hookey.*]
- Kremer, Mary Anna, born Sept. 16, of John Geradi and his wife Charlotte (born Benigen); baptized Oct. 24; sponsor—Anna Mary Oekel.
- Abb [*sic, but not Abt?*], Jacob, born Oct. 19, of George and Catharine Abb; baptized Oct. 23; sponsors—Jacob and his wife Catharine Oellers.
- Abb, Catharine, born same day, and same parents; baptized same time; sponsors—the same. Twins.

Baptisms for the year 1790 (including 1 illegitimate), 24.

BAPTISMS FOR 1791.

- Hoffman, Caspar Joseph, born Feb. 10, of Caspar Hoffman and his wife Elizabeth (born Rudesheim); [*no date of baptism*]; sponsors—Joseph and Elizabeth Griegner [*also spelled "Grieger"*].

NOTE.—"Rudesheim" *afterwards appears as* Riedersheim.

- Rudesheim, John, born Aug. 24, of Anthony and Elizabeth Rudesheim; baptized Feb. 4, 1791; sponsors—John Rudesheim and Elizabeth Grieger.

- Grabe, Mary, born Dec. 4, of ——— and Saba Grabe; baptized Dec. 26, 1790; sponsors—Charles Atticj and Magdalen Sokay.

- Komino, Rose Mary Anna Catharine Joanna Emanuela Caroline, born Dec. 24, 1790, of Paul Stanislaus and Catharine Anna (born Reyén) Komino; baptized Jan. 2, 1791; sponsors—John Joseph Boquarin and Mary Reyén.

Haitet, Mary Magdalen, born Sept. 4, 1790, of Stephen Sulpice Haitet and his wife Mary Frances (born Goman); baptized Nov. 5, 1790; sponsor—Claude Paul Raquet.

Finimore [*not Fenimore?*], Abraham, aged twenty years, convert from the Quakers [*in the text "Quakeranorum"*]; baptized Nov. 10, 1790. [*No sponsors named.*]

[A mis-entered record; *should have been among the baptisms of 1790.*—F. X. R.]

Brucks, Elizabeth Catharine, born April 26, 1790, of Francis and Eleanor Brucks; baptized Jan. 11, 1791; sponsor—Catharine Heim.

Christy, Thomas, born June 20, 1789, of Samuel and Catharine Christy; baptized Jan. 30; sponsors—Peter Meyer and Margaret Goodlaith.

Müller, Anna Mary, born Jan. 13, of John and Mary (born Boithy) Müller; baptized Jan. 23; sponsors—Michael and Anna Mary Shindler.

Stahlen, Elizabeth, born Jan. 29, 1791, of John and Elizabeth (Pope) Stahlen; baptized Mar. 21; sponsors—Elizabeth Amphoras and John Stahl.

Horn, Joanna Louisa, born Mar., 1791, of Henry and Christina Horn; baptized Mar. 8; sponsor—Catharine Oellers. [*Here follows an entry of a baptism that has been crossed out.*—F. X. R.]

Hoffman, Catharine, born Mar. 17, of Adam and Catharine Hoffman; baptized Apr. 9; sponsors—Catharine Baldin and Adam Operman.

Ribel, John Michael, born May 29, of Adam and Catharine (Knill) Ribel; baptized [*the same day*] May 29; sponsors—John Michael Schindler and his wife Anna Mary.

[*Here follows a note (in Latin) which states that the above baptism was the first one that was administered in the new church baptistery.*]

Williams, Joseph John, born Dec. 18, 1790, of Joseph and Catharine Williams; baptized June 4; sponsor—John Manderfield [*elsewhere Mannerfield.*]

Halter, John George, born May 22, 1791, of Jacob and Christina (Laub) Halter; baptized June 16; sponsors—George and Elizabeth Löchler.

Gleicher, Barbara, born Mar. 17, 1791, of Francis and Catharine Gleicher; baptized June 28; sponsors—Barbara Shnider [*not properly Schneider?*] and George Löchler.

Sthaler [*not Stahler?*], Anthony George, born May 11, 1791, of William and Mary Sthaler; baptized June 5; sponsors—Anthony and Catharine Heim.

Monnier van Mannierck, Joanna, born July 12, of Anthony and Martha Monnier van Mannierck; baptized July 30; sponsors—Peter "Hellbronn" [*sic, "Helbron"*] and Catharine Ellingshausen.

Fisher, William Thomas, born July 27, 1791, of William Fisher [*ne-*

gro?]; baptized Aug. 8; sponsors—Thomas Irac and Magdalen, negroes.

Stewart, Sarah, born May 21, of ——— Stewart and his wife Eva; baptized Aug. 9; sponsor—Sarah Dauphe [*sic, not Duffy?*].

Heiner, Elizabeth, born July 24, of Nicholas and Anna Heiner; baptized Aug. 9; sponsors—Elizabeth and George Löhler.

Couragd [*not Courage?*], Anna, eight years old, of Robert and Christina Couragd; baptized Aug. 4; sponsors—Grob and D—— Maximer.

Couragd, Mary, born 1789, of the same parents; baptized the same time; sponsors—the same.

Couragd, Christina, born July 29, 1791, of same parents; baptized the same time; same sponsors.

Watzen [*Watson?*], John, born May 10, 1790, of Nathaniel and Margaret Watzen; baptized Aug. 3; sponsor—Mary Jekel.

Firman, Anna Mary, born Aug. 12, of John and Elizabeth Firman; baptized Aug. 14; sponsors—Anna Catharine Demuth and George Hookey.

Fox, Charles Anthony, born Aug. 15, of Adam and Margaret (Willen) Fox; baptized Aug. 18; sponsors—Anthony and Catharine Heim.

Bulange, Catharine, born June 19, of Frederick and Susanna Bulange; baptized Oct. 10; sponsor—Christian Horn.

[*Appended to this entry in very minute writing is the following fragmentary memorandum, i. e., "1786, 8 July, born Jene—Jane—Buly' Traut—1784 July—Joseph 1784, 8 Sept." Just what this scrap of a record means is not quite clear.*]

Selin, Anthony Charles, born June 19, 1789, of Anthony and Catharine (Schneider) Selin; baptized Sept. 19; sponsor—[*Rev.*] John Charles Helbron.

Selin, Agnes, born Aug. 9, 1791, of same parents; baptized same date; sponsor—Joseph Laurence [*sic, not Lorentz?*].

Dagetta [*Dougherty?*], John Joseph, born Mar. 11, 1790, of Peter and Mary (Zipp) Dagetta; baptized Sept. 12; same sponsor.

Dagetta, Margaret, born May 30, 1789, of same parents; baptized same date; sponsor Clara Ellinckhuysen.

Zipp, Anna Clara, born Nov. 1, 1788, of Joseph and Apollonia Zipp; baptized same date; sponsor—the same.

Laurence [*sic, but not Lorentz?*], George Joseph, born 1790, of Wendelin and Eva Laurentz [*sic*]; baptized Sept. 28; sponsors—Joseph and Mary Laurentz [*sic, but not Lorentz?*].

Yorsan, Mary, born Oct. 18, 1791, of John Joseph and Mary (Cornudett) Yorsan; baptized Oct. 18; sponsors—Mary ——— and John Baptist Pierson.

[*Here follows right after the statement (in Latin), which has been given in our prefatory notes.*]

November.

- Libee, George, born this day (Nov. 10), of Anthony and Margaret Libee; baptized Dec. 1; sponsors—Christopher Wagener and his wife Mary; baptized [*no date*] by Peter Helbron, missionary.
- Berre [*not Berry?*], John, born 14th, of John and his wife Catharine Berre; baptized when seven weeks old, [*apparently*] by Fr. Peter Helbron; sponsor—John Berrsch.
- Handel, John, born 15th, of John and Christina Handel; baptized when twenty-one weeks old; sponsors—John and Elizabeth Schranek [*or Schranck*].
- Beyer, Mary Elizabeth, born Sept. 7, of Henry and Sarah Beyer; baptized 30th; sponsors—Anna Christina Mischell and John Loson.
- Hoffman, Joseph, two weeks old, born of Caspar and Sarah Hoffman; baptized 22; sponsors—Joseph Grave and Catharine Amens.
- Riedesheim, Catharine, nine months old, born of Anthony and Elizabeth Riedesheim; baptized 22nd; sponsors—Sebastian Hoffman, widower, and Catharine Riedesheim, widow.
- Jineson [*Tineson?*], Mary Margaret, ten days old, born of Anthony and Susanna Jineson; baptized 24th; sponsors—Philip and his wife Marg.ret Gremmel.

December.

- Mass, Anthony, nine days old, born of William and Anna Mass; baptized 4th; sponsors—Anthony Libee and his wife Margaret.

Baptisms for the year 1791 (including 2 illegitimates), 45.

BAPTISMS FOR 1792.

[NOTE.—*The entries for this year are all signed by Rev. Peter Helbron.*]

January.

- Kryper [*Keyper?*], Mary Magdalen, nine days old, born of Conrad and Anna Kryper; baptized Jan. 1; sponsors—Mary Magdalen Horn, single, and Francis Kryper, youth.
- Jose [*or Fose?*], Elizabeth, born Dec. 20, 1791, of Michael and Margaret Jose [*?*]; baptized Jan. 1, 1792; sponsors—Mrs. Margaret Elizabeth Wagener, married, and William Laurenz, youth.
- Bauman, Francis Charles, born Dec. 29, 1791, of Charles and Salome Bauman; baptized 8th; sponsors—Catharine Schaecking and her husband Peter.
- Albing, Louis, fourteen days old, born of Julius Augustus and Mary Elizabeth Albing; baptized 8th; sponsors—Louis Gilliems and Elizabeth his wife.
- Worbert [*or Norbert*], Jacob, born Dec. 23, 1791, of Jacob and Mary Worbert; baptized 9th; Jacob and Anna Threin.

Schanson [*Gehanson?*], Catharine born Dec. 24, 1791, of Solomon and Anna Mary Schanson; baptized 22nd; sponsors—Mrs. Elizabeth Fols and Jacob Durreng.

[NOTE.—After the name of "Elizabeth Fols" follows the word "uxorata," which means that she was married; and after "Jacob Durreng," the word "marito," signifying that he too was married. I am in a quandary however to determine just whether the two were respectively man and wife, or partners of other persons.]

Unger, Rebecca, born Dec. 24, 1791, of Marei [*sic*, Marius?] and Rebecca Unger; baptized 25th; sponsors—Rebecca, "*uxorata*" = married, and George Löchler, "*marito*" = married.

February.

Horn, Mary Elizabeth, born Jan. 30, of Henry and Justina Horn; baptized 2nd; sponsors—Elizabeth Wathers and John, her husband. Sebastian, John, born Jan. 30, of Joseph and Elizabeth Sebastian; baptized 9th; sponsors—Sebastian Schardy and Mary Gertrude Ernst, widow.

[NOTE.—In the Registers for the ensuing year, 1793, this family name "Sebastian" has its first syllable *Se* crossed out twice. Perhaps Bastian would have been the proper way of writing it.—F. X. R.]

Hüder, John Anthony, born Jan. 1, of Thomas and Catharine Hüder; baptized 12th; sponsors—Anthony Berrescher, widow, and Catharine Dorble [*or* Gorble], married.

Demuth, Anna Catharine, born 5th, of Mathias and Anna Demuth; baptized 12th; sponsors—Anna Catharine Hoskin [*should be* Hassley?], widow, and John Firman, married.

Bastian, Jacob, seven days old, born of William and Magdalen Bastian; baptized 19th; sponsors—James and Catharine Pelbos[?].

Speed, Susanna Barbara, born 18th, of John Christopher and Anna Elizabeth Speed; baptized 20th; sponsors—Susanna Lanzinger, single, and Joseph Theisen, youth.

Gricekner, Mary Elizabeth, born 3d, of Joseph and Elizabeth Gricekner; baptized 22nd; sponsors—Elizabeth and John Firmans.

April.

Miller, Mary Salome, born Mar 20, of Fidelis and Mary Magdalen Miller; baptized 1st; sponsors—Mary Salome Bauman and her husband Charles.

Miller, Margaret, one year old, born of Christian and Eva Miller; baptized at Reading 27th during an illness; sponsors—Sebastian Algeyer and Catharine Poth.

Algeyer [*Algeier?*], Jacob Anthony, born Mar. 11, of Sebastian and Catharine Algeyer; baptized 27th at Reading; sponsors—Jacob Anthony Heim and Catharine his wife, with Magdalen Grapin [*Grassin?*], single.

May.

Hocey [*Hookey?*], Elizabeth, born 2d, of Anthony and Anna Mary Hocey; baptized 2nd; sponsors—Elizabeth Degre and James her husband.

Rottger, Michael Jacob, four months old, born of Michael and Salome Rottger; baptized 17th; sponsors—Michael Kuhn for Caspar Heily and Mary Rottges, widow.

[*Here appended is a note pointing to the entry on the following page, i. e., "pagina sequenti," to the baptism of "Francis Blaise."*—F. X. R.]

June.

Huwer [*Huber or Hoover?*], Anthony, born April 19, of Anthony and Balle [*sic*] Huwer; baptized 3d; sponsors—Peter and Anna Scheed. Branger, Mary Helena, born 2nd, of William and Catharine Branger; baptized 11th; sponsors—Mary Catharine Oellers and her husband Jacob.

Schöffner [*Shaeffer?*], Peter Anthony, born 5th of John and Elizabeth Schoeffer; baptized 17th; sponsors—Anthony Seyvert, youth, and Catharine Shreiner, single.

Opfermann, Michael, born Apr. 21, of Adam and Elizabeth Opfermann; baptized 6th; sponsors—Michael and Philippina Schloessmann.

Benne, John, born Apr. 23d, of Peter and Salome Benne; baptized May 6; sponsors—John Henry and Mary Benne, married.

Löchler, Catharine, born 9th, of Anthony and Catharine Löchler; baptized 24th; sponsors—Mary Catharine and John Honeker, married.

Glatz[?], Louis Anthony, six months old, born of Lud [*sic*, Ludwig or Louis?] and Mary Glatz; baptized 25th; sponsors—Louis Anthony, youth, and Mary Augusta Bossony, single.

[NOTE.—*The foregoing entry is crowded in at the bottom of the page in very small hand; and besides is very ill penned. While at the top of the following page appears the following entry, written in minute hand, the words being much faded.*]

As far as I can make it out this record states that "In 1910? May 20, Mr. Jacob Oellers and his wife testified that during the pastorate of Fr. Peter Helbron he baptized Francis Blaise, of Somerset [in Pennsylvania]; sponsors—Francis Anthony and his wife Augustina Poirson."

Durreng, John Louis, born 23d, of Jacob and Mary Durreng; baptized 24th; sponsors—John and Mary Durreng.

July.

Wemos [*Wesmos?*], John Henry, nine years old, born of Benedict and Rebecca Wemos; baptized 13; sponsors—Joseph Egos, married, and Elizabeth Wemos, single.

Wemos, Eleanor, born June 2, of same parents; baptized same date; sponsors—Joseph Betbeder, unmarried, and Eleanor Gos, married.
 Lanekle, Henry Benjamin, born June 16, of Benjamin and Barbara Lanekle; baptized 14th; sponsors—Henry and Sarah Beyer.

[NOTE.—*The entry which follows is peculiarly hard, if not impossible, to read; many words are crossed out, then overwritten; the hand too is very bad. The following translation is the best I can make.*—F. X. R.]

De Lisle, Anianus Mary Francis, two years, three months and seventeen days old, lawful child of Anianus Mary Frances de Lisle [*illegible*], born at "Wanty" in France, and Mary [*illegible*] Gertrude Charl, born in San Domingo; baptized July 30, 1792; sponsors—John Louis Francis de Gorgue and his wife Margaret [*illegible*] Champion, born [*it seems* "in Lotharingia," i. e., Lorraine].

Schmidt, John Jacob, eight days old, born of Jacob and Margaret Schmidt; baptized 29th; sponsors—John Jacob Schyni[?], youth, and Magdalen Hettings, single.

August.

Fetters, Francis Anthony and Anthony Jacob, twins, born six days ago, of Jacob and Catharine Fetters; baptized Aug. 2; sponsors—Francis Anthony Ridesheim [*not as elsewhere* "Riedersheim"?] and Jacob Anthony Fetters, both married.

Chrystmann [*not* Christmann?], Jacob, born May 19, of Jacob and Elizabeth Chrystmann; baptized 3d; sponsors—Jacob Jung and Juliana, both married.

Stevesch, William Gerard, born 1st, of William Gerard and Mary Stevesch; baptized 31st; sponsors—William Gerard Stevesch, unmarried, and Mary Stevesch, married.

September.

For [*Fox?*], John, born Sept. 1st, of George and Sarah For; baptized 9th; sponsors—John and Christina Conrad.

Gemens, Elizabeth, twenty-two years old, born of parents of no religion; sponsors—Balthasar Kneil and Philip, married.

Cangui [*Langui?*], Susanna, one month old, born of Augustine and Elizabeth Cangui; baptized 30th; sponsors—John Chrystegill, youth, and Margaret Christoph, married.

Grob, Sarah, born 2nd, of John and Susanna Grob; baptized Aug. 20; sponsors—Sarah Martens, married, and Jacob Warhmuth, unmarried.

Stewesch, William Gerard, born two weeks ago, of William and Mary Stewesch; baptized Aug. 31; sponsors—Gerard and his wife Mary Stewart.

[NOTE.—The name "Stewesch" is poorly written; possibly it is "Stewart."—F. X. R.]

October.

Vogel, John Charles, born Sept. 9, of George and Dorothy Vogel; baptized Oct. 2; sponsors—John and Susanna Grob.

Faures, Francis Benjamin Claude St. Albin [?], born Sept. 15, of Francis Laurence Faures, merchant of the Island of San Domingo, now residing in Philadelphia, and his wife Frances Elizabeth Joanna Hortense Pigeott, of Louisburg; baptized 20th; sponsors—Mary Claudia Vanbeidenbeck de Chateaubrian, at one time resident in San Domingo, and Francis Labar [*Tabar?*] Payan Javry, of the western part of San Domingo, married, for Joseph Benjamin Faures, uncle of the child, and Sophia Pigeott, of Louisburg, at one time inhabitant of the western part of San Domingo.

[Signatures:]

Vanbeidenbeck Chateaubrian

Petrus Helbron

Tabar Payan

F. L. Faures.

Walter, Mary Magdalen, two weeks old, born of John and Magdalen Walter; baptized 28th; sponsors—Magdalen Threim, single, and Peter Reekemaender, youth.

November.

Kneyl, John, born twelve days ago, of Philip and Elizabeth Kneyl; baptized 4th; sponsors—John and Elizabeth Mohr.

Crousillat, Joseph, born a year ago, of ——— Crousillat and Barbara his wife; baptized 4th; sponsors—Joseph Vernet and Elizabeth Wismos, married.

Crousillat, Margaret, born Feb. 20, 1789, of same parents; baptized same day; sponsors—Sarah Margaret Hapesin [*or* Hassessin], unmarried, and Benedict Wismos.

Phlanz, Anthony, born three weeks ago, of Henry and Elizabeth Phlanz; baptized 8th; sponsors—Anthony and his wife Dorothy Merekel.

Sebastian, Elizabeth, born Oct. 21, of Charles and Apollonia Sebastian; baptized 11th; sponsors—Mary Elizabeth Apollinia Sebastian and her husband.

[NOTE.—For "Bastian" perhaps the proper spelling of the family name in the foregoing entry see the note ahead for "February 9th."—T. C. M.]

Bull, Mary Magdalen, born 2nd, of Jacob and Catharine Bull; baptized 18th; sponsors—Laurence Schyni, married, and Magdalen Dyring, widow.

December.

Senrig [*Serrig?*], Mary Magdalen, born 4th, of Nicholas and Eva Senrig; baptized 19th; sponsors—Barbara Magdalen Horn, single, and her brother Henry, youth.

[NOTE.—*Here follows an entry that has been lined over*, i. e., "Baptized Mary Pechin, aged twenty-two, wife of Adam Schorty. In testimony, Peter Helbron."—F. X. R.]

Wiederberk [*or Neiderberk?*], Helen, seven months old, born of Nicholas and Helen Wiederberk; baptized 28th; sponsors—John Futt, youth, and Magdalen Lock.

Baptisms for the year 1792 (including 6 illegitimates). 60.

CONRAD WEISER.

HIS FEAR OF CATHOLICS—HIS DAUGHTER'S CONVERSION—HER DESCENDANTS.

Conrad Weiser was one of the five Justices of the Peace of Berks Co., Pa., who applied to Governor Morris in 1755 to save the people of that county from being "massacred by the Papists when they were ready." The frightened petitioners were reassured by the Assembly, where the Governor had referred the appeal, for after the examination of Weiser and others, the Assembly declared: "We apprehend there is very little foundation for the report" against the Papists.

Weiser was a very important man in the Colonial-Indian history of Pennsylvania, notwithstanding his illiberal religious opinions, which at times gave offence to his Lutheran or Moravian brethren, because of his actions and declarations antagonistic to their forms and methods. So we Catholics can afford to be lenient in judging of his expressed fear of being "massacred" by our forebears in the faith.

Retributive justice is one of the attributes of the Almighty, and perhaps Conrad Weiser, if a believer in that doctrine, may have so thought when his daughter Margaret married a Catholic, became a Catholic, and remained one until death.

Margaret was twice married. First to the Rev. J. D. Heintzleman of Philadelphia. On his death she married Anthony Fricker, a Catholic of Reading, Pennsylvania, probably a relative of the John Fricker who in 1755 was refused a license for a public-house by the Justices of

Northampton County because he was a Roman Catholic. The German Lutheran and other sects were at that period terribly afraid Catholics would unite with the French and Indians and massacre all Protestants.

Anthony Fricker appears as a "taxable" in Reading as early as 1759, when he was taxed nine pounds. In 1762 he is named as one of the innkeepers of Reading.¹ In 1766 his name appears among the eighty-six citizens of Reading who addressed a memorial to the King protesting against a proposed change of government. This had been recommended by the Assembly of the Province, which indicated a decided Tory feeling.² His name again appears among the list of subscribers to Trinity Lutheran Church of Reading in 1790-1794.³ In Deed Book A, page 397, at Sunbury, Pa., is recorded a deed bearing date Aug. 11, 1775, from "Anthony Fricker, of the Town of Reading, in the County of Berks, in the Province of Pennsylvania, Innholder, and Margaret his wife (the said Margaret being one of the daughters of Conrad Weiser, late of the town of Reading aforesaid, deceased)."

All this is related by the excellent *Pennsylvania German* for September, 1910, which states that "Anthony Fricker was originally a Catholic". His subscription to the Lutheran Church, though not in itself an evidence of apostacy, does not look well to Catholics. It indicates at least a weakness of faith. It is a tradition among his descendants that he ceased to be a Catholic, though, singular to relate, his wife "remained in it to the time of her death", as William G. Murdock, Esq., Attorney-at-Law, of Milton, Pa., her great-great-grandson writes us. "She lived to be 104 years of age and never wore glasses." May she

¹ Montgomery, *History of Berks County*.

² *Ibid.*, p. 659.

³ Fry, *Hist. of Trin. Luth. Church of Reading*, page 286.

be in the abode of the blessed for her fidelity to the faith she embraced, even if her husband became an apostate. It should be said, however, that there is no statement that he actually joined the Lutheran or other sect. He simply ceased to practise his Catholicity.

Conrad Weiser feared not the savage Indian, but was "uneasy", if not terrorized, that the 108 Catholic men whom he reported to be joyful at Braddock's defeat, might become so hilarious over the event as to massacre all Protestants when they got ready to do so.

But "Papistry" was getting very bold when his own daughter, and the widow of a minister too, married a Catholic and became one herself. So Conrad Weiser made his will on November 24, 1759, in which he provided that this wayward daughter, as he must have considered her, should have her share of his residuary estate "put to interest and paid her *provided*, nevertheless, if my daughter doth educate her children in the principles and according to the rites of the Romish Church in such case (or after her death) it is my will and I do order and direct my executor with the consent of my other children, as soon as the same is manifest to them, to retain the interest of the money of my daughter's share and manage the same to the best advantage for the use of her children, to be paid them in equal shares together with the principal as they shall attain the age of twenty-one."¹

So if his Catholic daughter reared her children in the faith she had embraced and continued in until death, the money was to be dispensed for the benefit of the children until they became of legal age, when they were to be given their inheritance.

Mary Fricker, a daughter, was married on April 7, 1805, to John Frantz, a Swiss, born in 1781, and a member of

¹ Weiser, *Life of Weiser*, p. 103.

the Dunker Church. He was a hotel proprietor of Reading. Mary died in 1824.

John and Mary Fricker Frantz were the parents of two sons and four daughters. One of these daughters, Margaret, after the death of her mother was raised by Mrs. Snyder, widow of the ex-governor, a friend of her mother's. She afterwards married the late P. W. Gray, of Sunbury, Pa.¹ Anthony Fricker, who married Weiser's daughter, had a grandson, Anthony, "who was educated for a priest but was either thrown out or withdrew from the Church."² He was probably the son of Anthony Fricker, Ensign of the Eleventh Pennsylvania Regiment, who was commissioned on June 14, 1777, but resigned on September 29, 1777.³ As a George Fricker resided in Reading in 1787 and had been a private in Von Heer's Dragoons, he may be accepted as of the descent of Anthony Fricker the first.⁴

A George Fricker, age twenty-two, of 5.10 feet, fair complexion, born in Pennsylvania, laborer, enlisted in Captain Zeigler's Company, June 19, 1788; saw service under General Harmer in the Western country in the expedition against the Indians.⁵ Most likely he was the son of the Revolutionary soldier of Reading, George Fricker.

An Andrew Fricker was a private soldier in the Revolution,⁶ but may have been the Second Lieutenant of the First Company of the First Battalion of the Lancaster County Militia, under Col. Philip Greenaualt, in 1777.⁷

¹ *Pennsylvania German*.

² Mr. Murdock, 9-14, 1910.

³ 5 Pa. Ar. III, pp. 600-610.

⁴ *Ibid.*, p. 921.

⁵ 5 Pa. Ar. IV, p. 846.

⁶ *Ibid.*, p. 605.

⁷ *Ibid.*, VII, p. 227.

ENGLISH JESUITS FOR THE FIVE NATIONS OF INDIANS.

GOVERNOR DONGAN OF NEW YORK TO GOVERNOR DENONVILLE OF CANADA, DECEMBER 1, 1686.

I have written the King my Master who hath as much zeal as any prince liveing to propagate the Christian faith and assure him how necessary it is to send hither some Fathers to preach the Gospel to the natives allyed to us and care would then be taken to dissuade them from their drunken debauches.—*Eccl. Rec. of N. Y.*, ii, 928; *Col. Docs. N. Y.*, iii, 462, 463.

Dongan declared James II to be "the greatest and most glorious Monarch that ever set on a Throne." p. 946.

James II abdicated the throne on December 11, 1688, and William and Mary ascended the throne of England on February 11, 1689.

FIVE NATIONS TO GOVERNOR DONGAN.

If any of the Five Nations are inclined for English Jesuits, they will come to acquaint your Excellency with it.—*Eccl. Rec. of N. Y.*, ii, 919; *Col. Docs. N. Y.*, iii, 443.

DONGAN TO DENONVILLE, JUNE 20, 1687.

"I am daily expecting Religious men from England which I intend to put amongst those five nations."—*Eccl. Rec. of N. Y.*, ii, 939.

Denonville replied, Aug. 1687: "I should think, Sir, that you ought to have awaited the decision of the differences between our Masters relative to the boundaries, before dreaming of introducing religious men among the Five Nations; your charity, Sir, for the conversion of

these people would have been more useful to them, and more honorable to you, had you commenced by lending your protection to the Missionaries they had for the advancement of religion, instead of taking pains to drive them from their missions and prevent them from converting the heathen. You cannot deny, Sir, that should our Missionaries leave, these poor infidels will be a long time without instruction, if they must await the arrival of your religious men, and until these have learned the language:"—*Ibid.*, 941, 942.

Dongan had sent the Governor of Canada a gift of oranges. The Canadian Governor thanked him but added "It was a great pity that they should have been all rotten."

CONTROVERSY AND CONVERSION—THE FIVE NATIONS OF INDIANS.

On April 23, 1698, the Earl of Bellomont, Governor of New York, sent Col. Peter Schuyler and Rev. Delliuss, the Dutch Minister at Albany, to Canada as commissioners to Count Frontenac, the Governor of Canada, to inform him that France and England had made peace¹ and to make exchange of prisoners. On July 2 they had returned and reported to Bellomont that they reached Quebec on May 25; that on 26 "the Superior of the Jesuits and the secular clergy visited us, and in the course of conversation said, they hoped to come soon to see us at Albany and wished to send their missionaries back among our Indians. We answered hereunto, that they may spare themselves that trouble—that our Indians are under the direction of our minister at Albany (Delliuss), who takes care of them, and awaits orders for their instruction from my Lord Bishop of London, to whose diocese they belong. This greatly astonished them, and obliged them to say that they were paid for that mission, receiving twenty-four thousand 'livres annually from the King of France. To which we replied, that if our King did not surpass, he at least equalled, the King of France in piety and generosity; but as regards the Fathers, they, as we had but too often experienced throughout the war, were prompted rather by the desire to seduce our Indians and to enfeeble us, by attracting them hither with a view to strengthen themselves, than by charity and a design for their salvation."

Concerning Quebec they reported: "Were it not for the

¹ Peace of Ryswick, 1697.

Convents, the Seminary, the Bishop's house, and other religious houses which embellish it, it would scarcely merit the name of a town. . . . There are two bishops; the Jesuits, secular priests, recollects, and their lay brothers exceed two hundred in number. . . .

"If the Court of England do not take to heart the instruction and conversion of the Indians, the Five Nations will not fail to be lost through the active zeal of the Jesuits, who will, as heretofore, be every active in sending missionaries among them, and attracting them to Canada."—*Eccl. Rec. of N. Y.*, ii, 1223-6.

In 1727, June 5, Father Leguenot of Montreal, writing to Mrs. Christian Baker, who when a child had been taken captive in 1689 by the Indians at Dover, New Hampshire, and had been taken to Canada, reared a Catholic, returned to Massachusetts and apostatized, said: "I must tell you that we have received here at Ville-Marie the abjuration of Mr. Henry Lidius, son of the deceased Mr. Lidius or Dellius, late Minister at Albany, and he is married to a very virtuous French young woman of Canada. I received his abjuration and assisted at his marriage."—*Researches*, 1895, p. 29.

DELLIUS, THE DUTCH REFORMED MINISTER
OF ALBANY, CHARGED BY THE GOV-
ERNOR WITH "POPERY."

1699-1700.

Rev. Dellius, the Dutch Reformed Minister at Albany, New York, in 1698, was, by the Earl of Bellomont, Governor, charged by letter to the Classis of Amsterdam, with numerous offences, among them that "he maintained a correspondence with the Jesuits of Canada, and was suspected of leaning towards their religion". Dellius in his defence declared "The allegation that 'I was inclined to the Popish religion,' I do not think deserves a reply from me. I am so far from having given ground for this suspicion, which he alleges to have against me, that, on the contrary, in the time of the late King James, when all controversial preaching against Popery was forbidden, for more than four months, both on Sundays and weekdays, nevertheless, I preached on that controversy in the church of Albany, and held special exercises for my members and growing youth. This was in order to arm the people against the seductions of three English Jesuits, Smith, Gage and Harrison, who could speak both French and Dutch, and who had been sent out by King James, from England, and resided at Albany during that period."—*Eccl. Rec. of N. Y.*, ii, 1412.

The Classis of Amsterdam on December 29, 1700, replied to Bellomont:

"My Lord, even as we, on the one hand, are sure that these things were written by your Excellency, with a hearty sorrow over such evil conduct, so unbecoming a minister

of the Gospel, and the cause of so great scandal among papists and heathen; so, on the other hand, we trust that nothing can be more pleasant to your Excellency than further information concerning these matters. And as we have mourned with your Excellency, as we read and pondered your Excellency's letter, and the things therein contained against the Rev. Dellius; so may your Excellency, from the heart again rejoice with us, upon hearing from the defence of Rev. Dellius, that the Romanists have no reason to defame the Protestants on account of the conduct of Rev. Dellius; nor have the heathen any reason to blasphemize the name of God, on this account."—*Eccl. Rec. of N. Y.*, ii, 1432.

Varick, Dutch Reformed Minister at New York, on April 3, 1693, reported to the Classis of Amsterdam regarding "my journey" "or rather flight to the South River (Delaware) on the 7th of June, 1690," that in a "Dutch village near Philadelphia, consisting of forty-four families, twenty-eight of whom were Quakers, the other sixteen of the Reformed Church". Then, seemingly speaking of Philadelphia, he says: "The Lutherans, Mennonites and Papists, all of whom are much opposed to the Quakers, meet lovingly every Sunday, when a Mennonite, Dirck Keyser from Amsterdam, reads a sermon from a book by Joost Harmensen."—*Eccl. Rec. of N. Y.*, ii, 1053.

LETTER OF FATHER HURLEY TO THE CATHOLICS STARTING ST. MICHAEL'S CHURCH, PHILADELPHIA.

To the Catholics assembled at the house of Thomas Love: Greeting:

Highly approving of the laudable and pious motive which has brought you together, and which reflects honour on each and every individual actuated by it, I am, nevertheless, so *anxious* about the successful accomplishment of the praiseworthy object you have in view, that I must take leave to give you my opinion and advice concerning it, to prevent those embarrassments which are so apt to arise in all undertakings, which are entered on, without deliberate foresight and rational precaution. Nothing can be more certain, than that the best and noblest ends which man can propose to himself, are often frustrated and prevented by the very means which he adopts to accomplish them. Precipitancy and hastiness are always to be avoided—especially when a *certain and permanent good* is to be attained. It is against this that I would most earnestly caution you. We have inspired authority for saying that there is a *zeal* which is not according to *knowledge*, and a *zeal* which is not guided and directed by *sobriety*: that is, by due consideration and by a spirit of prudence. I would, therefore, advise you, in the first place, to buy the lot *out and out*, and to have nothing to do with *ground rent* which, at one time or other, might endanger the permanence of the establishment you have in view. This, I would recommend to you, even tho' it should retard the building of the church for two or three years. Ground rent on a church is a sort of *mill stone* which seems to increase in its weight and pressure year after year. I speak from experience; and wish you to avoid the difficulties which I myself have had to contend with, and am compelled to contend with to the present day. Avoid, therefore, all periodical payments, but those appertaining to your pastor. I would recommend to you, moreover, to retain 90 feet of the lot, thro' and thro', for the church and the burial ground, and to leave the remainder as a *reserve* or means, to extricate yourselves from any pecuniary embarrassment which may result from the erection of the building, or from any other source. I would, further, advise, as a financial measure, tending to the more certain accomplishment of your most laudable design, to ascertain the number of the *weavers*, belonging to the Catholic Church, in east and west Kensington, and to obtain from them a *pledge* to contribute

the sum of a *quarter of a dollar* a month, untill the lot and church are paid for. This can be easily and certainly done by an union and understanding among their respective employers, who should be authorized to withhold the said sum from their monthly labours. A rigid attention to and perseverance in this plan would, I am convinced, in three years produce a sum little short of the cost of the lot, or at least, an amount which could not otherwise be obtained. This mode of raising funds would be felt by no one, and nothing more would be necessary to ensure success than the portioning of the two Kensingtons into a number of districts, under the superintendence of popular and business doing individuals. I would further recommend to you to erect the building in the centre of the lot of 90 feet front, so as to have an equal space on either side of it, both for the sake of symmetry and the benefit of ventilation. It should by no means be built on the line of Second street, but about fifty feet east of it, in order to leave room for lengthening it at some future day, without its being at any time thrown on the high way:—where a sacred edifice should never be placed if it can be avoided. As the lot is 140 feet front and 248 feet in depth, you will thus have in the rear of the church, 138 feet by 90 for a burial ground, beside the two strips of 110 feet by 20 each, on either side; which would suffice as a place of interment for a hundred years at least, by placing the graves in regular rows, and making them nine feet deep. As there cannot be the smallest doubt that ground in that neighbourhood will increase in value every year, the remaining fifty feet front with the whole depth would become a species of *sinking fund* for the final liquidation of whatever debt you may incur. Should your means, however, enable you to retain the said fifty feet or any respectable portion of it, a house for the Pastor and a place for education might be erected on it. The foregoing observations are grounded on the supposition that the dimensions of the church will be 60 feet by 50, which, whenever necessary, would allow of an addition of 30—or 35 feet to its length. But whatever may be the dimensions of it at first, its height should be such as to admit of galleries at some future period. The difference in cost between a *one* and a *two* story church is but small, when compared with the great additional room it affords, as the expense of the roof is precisely the same in either case. Altho' I have already stated to your committee what the ecclesiastical authority will require, and what it will be ready to do, it will not, perhaps, be superfluous to inform the meeting at large, that it will be required that the deed be made out in the name of the Right Rev. Dr. Francis P. Kenrick coadjutor Bishop and administrator of the diocese of Philadelphia, of myself and of some other clergyman, and that, on the execution of the said deed, the same Right Rev. and Rev. gentlemen will grant a power of attorney to any three or five whom you may think proper to desig-

nate, to dispose of as many plots for family interment as they may judge expedient, and to transact all other temporal business relating to the ground and church; the property, of course, to be held in trust for the Catholics of the two Kensingtons. After the execution of the deed, in the manner specified, the ground will be consecrated as soon as convenient. Wishing you all the success which your pious undertaking deserves,

I remain your sincere friend,

MICHAEL HURLEY, V.G., *pro tem.*

The original of the above manuscript was presented to THE AMERICAN CATHOLIC HISTORICAL SOCIETY by the late Colonel Francis P. Crilly, when President of the Beneficial Saving Fund Society.

FEAR OF "PAPISTS" IN BERKS COUNTY, PENNSYLVANIA, IN 1755.

July 23, 1755.

To the Hon Gov'r Morris,

Sir: As all our Protestant inhabitants are very uneasy at the Behavior of the Roman Catholicks, who are very numerous in this County, some of whom show great joy at the bad News lately come from the Army, we have thought it our Duty to inform Your Honour of our dangerous Situation, and to beg Your Honour to enable us by some legal Authority to disarm or otherwise disable the Papists from doing any injury to other People who are not of their Vile Principles. We know that the People of the Roman Catholick Church are bound by their Principles to be the worst Subjects and worst of Neighbors, and we have reason to fear just at this time that the Roman Catholicks in Cussahoppen where they lately have had large Processions, have bad Designs, for in the neighborhood of that Chapel it is reported and generally believed that 30 Indians are now lurking, well armed with Guns and Swords or cutlashes. The priest at Reading, as well as at Cussahoppen, last Sunday gave Notice to their People that they could not come to them again in less than 9 weeks, whereas they constantly preach once in 4 weeks to their Congregations; whereupon some imagine they have gone to Consult with our Enemies at DuQuesne. It is a great Unhappiness at this time to the other People of the Province that the papists should Keep Arms in their Houses, against which the Protestants are not prepared, who, therefore, are subject to a Massacre whenever the papists are ready. We pray that your Honor wou'd direct us in this important Business By the Return of the Bearer, whom we have sent Express to your Honor.

Your Honour's most obedt h'ble Servts'

HENRY HARVEY,
JAMES READ,
WILL'M BIRD,
JONAS SEELEY,
CONRAD WEISER.

The petition was referred to the Assembly who heard "Weiser and some other gentlemen" and decided: "We apprehend there is very little foundation for the report."

It is to be observed that at this time there were in Berks County but 205 Catholics, men and women, the men numbering but 108. Of these five were Irish. We know not the names or the location of these Catholics, but from the following list of Catholics of Reading, Pa., the chief town of the county, prior to 1820, we may well believe they were mainly descendants of those of 1755 whom it was sought to disarm for fear they would "massacre the people as soon as they were ready". The family names were: Allgaier, Clay, Eichhorn, Eckenrode, Felix, Fricker, Greth, Gans, Hartman, Klingelberger, Kemp, Keffer, Lambert, O'Connor, O'Dier, Repplier, Ritner, Schnabel, Schwartz, Seyfert, Shenfelder, Sigfried, Smith, Wetzell, Windbigler. —(Montgomery, *Hist. Berks Co.*, p. 368.)

A PROJECTED FRANCISCAN CONVENT IN WESTERN PENNSYLVANIA, 1804-1810.

THE Rev. Michael Egan, an Irish priest, whose passage money from Ireland to America was paid by the Catholics of Albany, New York, but who was, in 1802, appointed pastor of Lancaster, Pa., was transferred to St. Mary's, Philadelphia, in April, 1803. The Lancaster Catholics reimbursed their brethren at Albany and were, in turn, paid by the Trustees of St. Mary's for the expenses they had defrayed.

Father Egan was a Franciscan. Soon after he became pastor of St. Mary's he formed the design, if he had not always had such an enterprise in contemplation, to found a Franciscan Province in this country. On December 11, 1803, he addressed a letter in Italian to Cardinal Della Somaglia, then Vicar of Rome (though Father Egan believed when writing him he was a member of the Propaganda). The letter is dated March 13, 1804, and is a duplicate of a letter of the previous December. We quote it from Father Hughes' *Jesuits in North America* (Vol. II, Doc., Part II, p. 969):

The congregation here is both numerous and respectable, but I am sorry to say there are many places in this extensive country where the faithful are destitute of pastors, and deprived of the bread of life. To remedy this evil in some manner, application is made to your Eminence (with the concurrence and approbation of the Right Rev. Doctor Carroll, Bishop of Baltimore), that you would be pleased to procure for me, from the Superior of the Order at Aracoeli, power of receiving and professing novices, and of forming a Province distinct from and independent of that of Ireland, subject however to be called out and serve when and where the Right Rev. Doctor Carroll or his successors may think proper to send them. An institution of this kind has been formed

here by a gentleman of the Order of St. Augustin; the effects whereof are already felt; and, as the Franciscan Order is more numerous, it is to be hoped the benefit resulting to religion will be more extensive. A dispensation will be necessary from the Franciscan rule, enabling members of the Order, resident in the United States, to acquire and possess property.

Philadelphia, March ye 4th, 1804,

Most obed^t and humble serv^t,

MICHAEL EGAN, Pastor of St. Mary's.

Bishop Carroll's approbation is addressed also to Cardinal Della Somaglia.

1803, DECEMBER 11.

My Lord: The Rev. Mr. Egan, having communicated his letter to your Eminence, and desired me to certify that its contents are agre[e]-able to me, I take the liberty of adding that they have my entire approbation, and that I shall esteem it as a singular favour of divine providence to see, before the close of my life, the measure, which he proposes, carried into effect, because it would afford to me a reasonable hope that there [would be] a provision made for supplying a [large?] portion of this extensive diocese . . . with worthy and edifying priests, to perform the services of our holy religion. As I believe that your Eminence is a member of the Sacred Congregation de propaganda fide, I request most humbly the favour of having an answer sent to the many urgent letters, which have been sent by me during the past years; and am with the greatest respect and veneration,

My Lord Cardinal,

Your Eminence's

Most devoted and humble servt,

J. CARROLL, Bisp. of Baltimore.

On September 24, 1804, Father Egan was given authority to establish the desired Province of the Franciscan Order. On January 8, 1805, he wrote Bishop Carroll "thanking him for prudent and just observations relative to establishing the Order of St. Francis in the United States." A "Mr. Gallagher from Kentucky" was then in Philadelphia. With him the Bishop conversed "on the probability of forming an establishment in that State." He thought there would be "no difficulty in making a transfer of the church and plantation near Frankford." "If this were once effected," wrote

Bishop Egan, "I would then write to Ireland for proper subjects." But Kentucky became the field of the operations of the Dominicans. On June 16, 1804, Cardinal Della Somaglia wrote Father Egan expressing his pleasure "with the design of establishing O.S.F." The letter was not received until January of 1805, when, on 29th, Father Egan wrote Bishop Carroll that the Cardinal "was averse to the Order possessing property as incompatible with the spirit of the Order." He wished property to be held in the name of Bishop Carroll or some person named by him. Father Egan expressed his belief that the "project, if it succeeded, would be left entirely to your wisdom to point out the mode you may judge best to secure the establishment." A patron for the Order was found in Joseph Cauffman, a Catholic gentleman of Philadelphia, the same who in 1769 had been debarred by the veto of Governor Penn from holding land in Pennsylvania on the score of his being foreign born and not having taken, as the laws of England required, the oath of abjuration, which no Catholic could take. But numerous transfers of real estate are on record as held in trust by the Rev. Robert Harding for Mr. Cauffman. Even before the Independence of our country was declared, the "cruel laws of England" were, in respect to the oath referred to, set aside, and Mr. Cauffman took property by direct conveyance to himself and not through another "in trust" for him.

On February 10, 1776, John Leshar of the County of Philadelphia, for five shillings conveyed to Joseph Cauffman all his right, title and interest in a warrant obtained from the Proprietary's Land Office on that day for three hundred acres of land on the South Branch of Yellow Creek, Westmoreland county, above and adjoining Anthony Grove. The witnesses were Dennis Dougherty and Jacob Pound. On March 5, 1776, William Thomp-

son made declaration to having seen these witnesses sign. The deed was recorded on July 13, 1776, in the office for recording deeds in and for the county of Westmoreland, in Book A, page 131, by Michael Huffnagle, Recorder. This deed is in possession of the American Catholic Historical Society (Letters E—G.)

There is also half of a deed signed by Joseph Cauffman which conveyed land in Westmoreland county contiguous to that obtained from Lechler, to Mark Willcox and the Rev. Matthew Carr, O.S.A., of Philadelphia. By this it appears that this land was, on November 8, 1776, granted and confirmed to Joseph Cauffman and enrolled in the Rolls Office of Pennsylvania in Patent Book A. A., Vol. 16, p. 75 &c. The half of the deed sets forth: . . . "clergyman or clergymen to officiate at the congregation aforesaid as to him shall seem meet to discharge the Pastoral functions at the said congregation—And the said Joseph Cauffman and his heirs the said described tract of land hereby granted, with the appurtenances, unto the said Mark Willcox and Matthew Carr." It is witnessed by Abraham Stein and Frederick Beates.

There is another deed dated August 25, 1823, by which Michael D. Egan, nephew of Bishop Egan, conveyed to Bishop Conwell 332 $\frac{3}{4}$ acres of land which Joseph Cauffman had on August 9, 1806, conveyed to Mark Willcox and the Rev. Matthew Carr, O.S.A. It is described as a tract of land called Rodesheim, situate on the South Branch of Yellow Creek above and adjoining Anthony Grove, late in Westmoreland, now in Indiana county, which Cauffman had conveyed to them "in trust and confidence as a scite for a House of Religious worship and parsonage and for a burial-place for the use of a Religious Society of Roman Catholics of the township in which the land and premises lie and the vicinity thereof and for the support of the Clergyman or Clergymen for

the time being who should officiate at the said Religious Society and in confidence that they the said Mark Willcox and Matthew Carr or the survivor of them and their heirs would permit and suffer the tract of land and the premises and buildings to be erected thereon to be at the disposal and under the care, regulation and management of the Religious Society in and near the said township: provided always that the Clergyman or Clergymen officiating at the Congregation should be of the Reverend Brethren of the Order of St. Francis and be appointed by the Bishop of the Diocese in which the tract of land should be. But in case none of the Reverend Members of the Order could be obtained and not otherwise it should be in the power of the Bishop of the Diocese to appoint such other Roman Catholic clergyman to officiate at the congregation as should seem meet to him to discharge the pastoral functions at the Congregation."

On September 5, 1810, Father Carr and Mark Willcox conveyed this land to the Right Rev. Michael Egan, Bishop of Philadelphia. He died intestate on July 22, 1814, leaving only one brother, Thomas Egan, to whom the land descended. The latter died intestate and his son Michael De Burgo Egan became heir to the land. He had been ordained priest and later became President of Mount St. Mary's College, where he had been educated.

On August 25, 1823, Father Egan conveyed the land to Bishop Conwell. The deed was not recorded in Indiana County until May 12, 1836. It was then, as before, conveyed in "trust and confidence nevertheless to, for and upon the several uses, intents and purposes that are mentioned, expressed, limited and declared by the first recited indenture and for no other use or purpose whatsoever."

It is thus seen that Father Egan's project did not succeed. No signs appear that after being given Cauff-

man's land that he made any effort to advance the plan he had in view. Getting the land but a month before his consecration as Bishop of Philadelphia, his concern with episcopal affairs and his troubles with the Fathers Harold, as well as his death, July 22, 1814, precluded any effort on his part. But long prior to Father Egan's time, Westmoreland County had been the scene of Franciscan activity. On August 7, 1789, the Rev. Theodore Browsers, a native of Holland and of the Minorite Order of St. Francis, had purchased 154 $\frac{3}{8}$ acres on the eastern bank of Loyalhanna Creek, Derry township. It was known as "O'Neil's Victory," and was bought from Arthur O'Neil, of Chester County. As this land was found to be unsuitable, a tract 313 acres, in Unity township, called "Sportsman's Hall," was bought on April 16, 1790. In October of the same year Father Browsers died, bequeathing the property to his successor in trust forever for religious purposes. In May of 1791 the Sportsman's Hall property was taken possession of by a German Franciscan, the Rev. Francis Fromm, without any authority, ecclesiastical or civil. Details of the controversy ensuing may be read in Volume III of the RECORDS of the Society, our purpose being simply to indicate the presence of Franciscans in Westmoreland County. Father Brower's property eventually became St. Vincent Abbey, under the Benedictine Order. It is now a centre of Catholic educational and religious influence and force in Western Pennsylvania.

In connection with this subject the subjoined letter from Archbishop Kenrick, of Baltimore, to Dr. John Gilmary Shea may fitly be republished.

BALTIMORE, Dec. 30th, 1862.

Dear Sir:

I have not with any details of the early Franciscan missions in Maryland. Rev'd. Theodore Brauer of that order purchased in Penn-

sylvania, some eighty years ago, two tracts of land designated O'Neill's Victory, and Sportsman's Hall, about 40 miles east of Pittsburg, where now stands the Benedictine monastery. Rev'd. Pat. Loneragan was for a time in the neighborhood of Greensburg and Waynesbury, in Western Pennsylvania, and purchased some lots, on one of which a church was begun by him, and completed by me some thirty years ago. A letter was addressed to him by Dr. Carroll in March, 1800. He left the country soon after. Rev'd. Maurice Whelan, a Capuchin friar, and Rev'd. A. Nugent, also a Capuchin, arrived in New York in 1784. Whelan was sent to Kentucky by Dr. Carroll in 1786, and returned to Maryland, where he is said to have died in 1809. There is an interesting notice of Gabriel de la Rebourde, O.S.F., and other missionaries in Vol. 7, Catholic Magazine for 1848. Other valuable contributions to the history of the Missions, especially from the pen of B. Campbell, are scattered throughout the work. Rev'd. Michael Egan of the Observants of S. F. received in September, 1804, authority to form a province of his order in the U. S. He had been for some years at Lancaster, Pennsylvania, and he was chosen first Bishop of Philadelphia, in 1808, and consecrated in October, 1810. The Order, however, did not take root.

The Spanish Franciscans, I believe, were the first to visit Florida. A Capuchin Father, Antonio Sedilla, was at New Orleans when Dr. Du Bourg went there as administrator. The Jesuits seem to have had the Maryland missions to themselves. Archbishop Maréchal on 26th December, 1817, wrote to Cardinal Litta, that Father Charles Bonaventure McGuire, an Irish Franciscan, highly recommended by his Eminence, had reached Philadelphia. The Archbishop had yielded to the earnest solicitation of Dr. Louis De Barth, the Administrator of that diocese, and allowed him to retain the zealous Missionary. He was for a time at Sportsman's Hall, and afterwards at Pittsburg, where he died in August, 1833. He possessed several languages, and was much admired for his logic and eloquence. The citizens showed great respect for his memory.

His fund of anecdote was great, and his wit was ready. When a preacher observed to him, that on the completion of the great church on Grant's hill he would look down on the Sects with contempt. No, he said: with pity.

These are all the facts known to me regarding the Franciscan missions of Pennsylvania. I remain,

Your friend and Servent,

FRANCIS PATRICK KENRICK,

A. B.

JOHN GILMARY SHEA. Esq'r. N. Y.

From the Archives of the Riggs Library, Georgetown College, Collection of J. G. Shea, autographs. Case 4.

FOUNDING OF THE CHURCH AT OGDENSBURG, NEW YORK.

MONUMENT ERECTED BY THE DAUGHTERS OF THE
AMERICAN REVOLUTION.

Father Francis Picquet, in 1748, founded the Mission of La Presentation, now Ogdensburg, New York. In 1849 the bishop of Quebec "went thither accompanied by some officers, royal interpreters, priests from other missions, and several other clergymen, and spent ten days examining and causing the catechumens to be examined. He himself baptized 132 and did not cease during his sojourn, blessing Heaven for the progress of Religion among these infidels."*

In April, 1849, the Hon. Louis Hasbrouck of Ogdensburg sent to Dr. E. B. O'Callaghan, Historian and Compiler of the Colonial Documents and other works relating to the Province and State of New York, "a copy of the inscription on the corner stone of the barracks at this place, (called I believe Fort Presentation,) and which was found at the base of one of the stone buildings." He added, "My father was one of the early settlers here (about 1800) and it was given to him as being the 'oldest inhabitant.' The stone is now in my possession."

*In nomine + Dei omnipotentis
huius habitationi initio dedit
Frans. Picquet 1749*

On Thursday, October 5, 1899, the Sue-Kat-Si Chap-

* *Doc. Hist. N. Y.*, 1-433.

ter of the Daughters of the American Revolution unveiled a monument "marking the site of Fort La Presentation, erected in 1749 by Abbé François Picquet for the protection of the missions among the Indians of the Five Nations." Occupied by the British in 1760, evacuated by them in 1796 under the provisions of the Jay Treaty, it was the first building where now stands the city of Ogdensburg." The Post of the G.A.R; members of the Sue-Kat-chi Chapter D.A.R., and "nearly 5,000 people were crowded into the space before the monument".

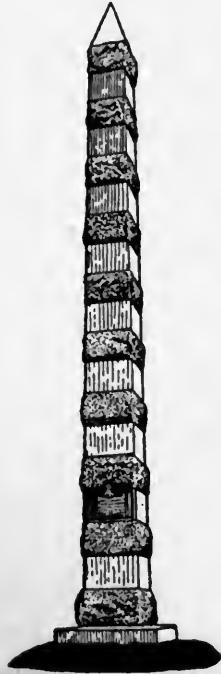
The Regent in presenting the Monument to the city of Ogdensburg, said:

We have read many times the romantic story of the past—how the Sulpician Abbé François Picquet, one of the most gifted men of his day, with heart and soul fired with zeal, not only for his Church, but for his king and France, seeing the many advantages of the position, located here at the mouth of La Presentation (now the Oswegatchie) River, and the fort bearing in history the name of the river, and began his mission among the Indians of the Five Nations.

From this spot, upon which we now stand, under the influence of that master mind, radiated many of the powerful schemes of the French against the English. We have heard how, in the changes and vicissitudes of war, in turn there floated over this place the flags of three nations. From the time of the erection of Fort La Presentation in 1749 until 1760 it was under the protection of the flag so dear to its founder, Abbé Picquet, the flag of his dearly loved France. Then in the fortunes of war the lilies of France gave place to the flag of Great Britain, which floated over it for thirty-six years, thirty-six years fraught with great results to his land. During the latter part of this time was fought the American Revolution. During this time fought, suffered—yes, and died for their country—those ancestors whose memories we, Daughters of the American Revolution, are so proud to honor.

Raised on a standard and displayed in full view of the vast audience was an interesting and valuable relic in the form of the original flag of the Five Nations. The flag was of silk, heavily embroidered with various religious emblems, among them a garland, symbolic of the union between the French and Indian nations. The banner was blessed at Fort La Presentation, May 29, 1752, by

Rt. Rev. Henri M. Pontbriand, D. D., Bishop of Quebec. It was carried by the Indians from that date in all their expeditions until 1759. Beneath this banner, blessed by religion, the Indians went fearlessly to battle. They carried it in the capture of Fort Necessite, of Fort William Henry, at the battles of Monongahela, in the capture of Fort Lydius and Corlar, and finally in the capture of Fort Oswego. It was again found on the Plains of Abraham, and was to be folded only when there were no more victories to gain. It was loaned for the celebration to Bishop Gabriels by the Rev. Father Daniel, of Notre Dame, Montreal. [Am. M. Mag., Vol. XVI, Jan., 1900.]



This Monument marks the site of Port La Presentation, erected in 1749 by Abbé François Picquet for the protection of his missions among the Indians of the Five Nations.

"GRAND SELECTION OF SACRED MUSIC."

ON Wednesday, June 20, 1810, "the first musical celebration which arrested public attention in the United States was one in Philadelphia in St. Augustine's Church," records John Binns, an exiled United Irishman, in his *Recollections*, published in 1854. "The church," he continues, "at the festival, was very full, and the vocal and instrumental music gave general satisfaction" [p. 340].

The advertisement in *The Gazette* read:

ST. AUGUSTINE'S CHURCH.

On the 20th of June (1810) will be performed the following

GRAND SELECTION OF SACRED MUSIC,

Under the direction of Mr. B. Carr—assistant directors, Messrs. R. Taylor and C. Schetkey.

Leader of the Band, Mr. Gillingham.

PART I.

SELECTION FROM THE CREATION OF HAYDN.

Symphony—Descriptive of Chaos.

Recitative—Accompanied "*In the beginning.*"

Chorus—" *And the Spirit of God.*"

Recitative accompanied—" *And God made the Firmament.*"

Air—" *The marv'lous work.*"

Chorus—" *And to th' etherial vaults.*"

Duett—" *Graceful Consort.*"

SELECTION FROM THE STABAT MATER OF PERGOLESE.

Air—" *Videt Suec.*"

Duett—" *Sancta Mater.*"

Air—" *Finche Solvo*," from the Oratorio of La Cadutain Gerico—Hasse.

Solo, Violin, Mr. Gillingham—Correlli.

SELECTION FROM THE TE DEUM OF GRAUN.

Chorus—" *Te Deum Laudamus.*"

Trio—" *Tibi omnes angeli.*"

Chorus—" *Sanctus.*"

PART II.

Overture in Saul—Handel.

SELECTION FROM THE MESSIAH OF HANDEL.

Recitative accompanied—"Comfort ye my People."

Air—"Every valley."

Chorus—"And the glory of the Lord."

Recitative—"Behold a Virgin."

Air, and chorus—"Oh thou that tellest good tidings."

Recitative accompanied—"For behold darkness."

Chorus—"For unto us a Child is born."

Pastoral Symphony.

Recitative—"There were Shepherds."

Chorus—"Glory to God."

Air—"Rejoice greatly."

Dead March in Saul.

Recitative—"Behold I tell you a mystery."

Air—"The trumpet shall sound."

Grand Chorus—"Hallelujah."

PART III.

Organ Piece, Mr. R. Taylor.

Air—"Every day will I give thanks." Handel.

Air—"Behold the Lamb of God." B. Carr.


Anthem—"If we believe that Jesus died." R. Taylor.

Air—"Oh had I Jakal's lyre," from the Oratorio of Joshua. Handel.

Double chorus—"He gave them hail stones," from the Oratorio of Israel in Egypt. Handel.

Air—"Miriam the Prophetess." B. Carr.

Anthem for Easter—"Our Lord is risen." Dr. Arnold.

 TICKETS 2 dollars each, may be had at the stores of M. Carey, Market street, and C. & A. Conrad & Co., Chestnut street.

The nett proceeds will be applied to the benefit of the Church.

. The Patrons of this undertaking are respectfully informed, that upon no account will a single ticket be sold more than the limited number—one thousand.

June 14—d6t

Most references to this event give the date as June 10; Binns gives the time as "about 1820." The correct date as shown by the advertisement, was June 20, 1810.

The Society has a copy of the small pamphlet of 19 pages of

THE WORDS
of a
GRAND SELECTION
of
SACRED MUSIC
AS PERFORMED AT THE CHURCH OF
ST. AUGUSTINE
in the
CITY OF PHILADELPHIA
On the 20th of June, 1810

Praise the Lord with sound of trumpet.—Praise him with timbrel and
choir; praise him with songs and organs. *Psalm, 150.*

PHILADELPHIA

Printed by John Binns, Franklin Court.

It was presented to the Society in June, 1887, by Mr. John Slattery, 223 Buttonwood St. He purchased it in April at the sale of the Library of Coppee Mitchell. A copy is also in the Ridgway Branch of the Philadelphia Library.

Prof. G. Schetky, assistant director, died December 11, 1831, and was buried in the graveyard of St. Peter's P. E. Church, Third and Pine Streets. He was born in Edinburgh, Scotland, June 11, 1776.

Benjamin Cross, the director, made his first public appearance on this occasion. He was a pupil of Benjamin Carr, the organist of St. Augustine's, after the opening in 1801, a position which he held until his death, May 24, 1831, when he was succeeded by Mr. Cross. In July the choir erected a tablet in the church to the memory of Mr. Cross.

"This Tablet was erected by the Members constituting the Choir of St. Augustine's Church, in grateful and affectionate remembrance of BENJAMIN CARR, its founder. and for thirty years its Organist and Director, who died in this city on the 24th of May, 1831, in the 64th year of his age. May his soul rest in peace. Amen!"

This tablet was destroyed at the burning of the church by the Native Americans, May 7-8, 1844.

FATHER GIBALT, PATRIOT PRIEST OF THE WEST.

Monsieur: We have experienced much chagrin in being disappointed of the pleasure of seeing you in our village; the joy was general when we knew that you were so near to us. The kindnesses and the favors shown us during your residence here seemed to promise us others if you should come back. I was not one of those who desired you with less ardor. You know my heart, and if the public affairs of my ministry did not indispensably retain me, I would have done myself the pleasure and the honor of going to visit you in your new establishment; but I hope that it is only a delay and that another occasion will find me less occupied.

We are very poor and very bare of all things. We are awaiting with impatience the arrival of the boats from the city. We fear the savages and the bad people who excite them to kill us; in a word we are truly in a deplorable situation. Notwithstanding all that, we have good spirits, and we are such good Americans that we are ready to defend ourselves even unto death against whoever will attack us.

I pray you to accept my respects and to employ me in any way that it may be in my power to serve you. It will always give me true pleasure to be useful to you and to subscribe myself with all the consideration possible, Monsieur,

Your very humble and very

obedient servant,

P. GIBALT, Ptre.

Kaskaskia,

May 10th, 1780.

(Addressed to) Monsieur GEORGE ROGERS CLARK, Colonel of the American troops of Virginia. At the Mine of Iron. (Iron Banks, Ft. Jefferson.)

[Translated for the RECORDS from copy of original in French in the State Historical Society of Wisconsin. Another translation of the original may be read in Kaskaskia RECORDS in *Illinois Historical Collections*, vol. v, pp. 518-19 (just issued)].

American Catholic Historical Society of Philadelphia

"The object of the Society shall be the preservation and publication of Catholic American historical books and documents, the investigation of Catholic American History, the development of interest in Catholic historical research, and the collection and preservation of a library in connection therewith."—CONSTITUTION, Article II.

"The Society shall consist of active and honorary members."—BY-LAWS, Sec. 1.

"The annual dues of active members shall be five dollars (\$5.00), payable in advance.

"Any active member who pays the sum of fifty dollars (\$50.00) into the treasury at one time for the purpose of becoming a life member shall be enrolled as such."—BY-LAWS, Sec. 6.

OFFICERS OF THE SOCIETY FOR THE YEAR 1910.

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PROPAGANDA DOCUMENTS.

APPOINTMENT OF THE FIRST BISHOP OF BALTIMORE.

The diplomatic negotiations and ecclesiastical proceedings that culminated in the appointment of Rev. John Carroll as the first Bishop of Baltimore constitute an important chapter in the History of the Church in the United States, and should be of surpassing interest to every American Catholic. The papers herewith presented in English appeared in the original Italian, French and Latin, in the *American Historical Review*, July, 1910 (pp. 801-829), under the title: "Documents relative to the Adjustment of the Roman Catholic Organization in the United States to the Conditions of National Independence, 1783-1789." It was thought that it would be well to have the documents translated for more general dissemination, and for readers to whom access to the originals would be difficult. The translations are by a professor of Georgetown University; and by the courteous permission of Dr. J. Franklin Jameson, editor of the *Review*, they are published in the RECORDS of the American Catholic Historical Society.

Dr. Jameson, in explanation of the publication of these papers in the *Review*, says, that whilst Professor Carl Russell Fish, now of the University of Wisconsin, was in Rome, preparing for the Carnegie Institution, his "Guide to the Materials for American History in Roman and other Italian Archives", he was requested to select a body of Documents the most interesting for publication in the *American Historical Review*. In his introduction to the Documents thus

selected, Professor Fish speaks of the care and good judgment which the letters show were devoted to the delicate situation that arose in regard to ecclesiastical affairs in America consequent upon the severance of former political relations with Great Britain. The following letters abundantly attest this 'care and good judgment' on the part of the Roman authorities. He declares that, "the Documents here given are all from the Archives of the Propaganda at Rome and that none of them have been previously published, although some of them have been used by Dr. J. Gilmary Shea in his *Life and Times of Most Rev. John Carroll*." Dr. Shea's MSS. in Georgetown University Archives contain a voluminous collection entitled 'Propaganda Transcripts', which include nearly all of these documents, many of which were translated and published in full by him; they were also used by B. U. Campbell in the *United States Catholic Magazine*, vol. iii. There are also in the Shea Collection many letters of Archbishop Carroll, and of others in Europe and America, pertinent to this subject, which may furnish a supplement to the present documents in a future number of the RECORDS.

E. I. DEVITT, S.J.

I. INSTRUCTIONS FOR THE NUNCIO AT PARIS (DORIA PAMPHILI).¹

Instructions for His Lordship the Nuncio to France, sent with a letter of the Congregation, on the 15th of January, 1783, with the approval of the Holy Father.

On the occasions when a general peace has been concluded among the princes of Europe, the Holy See has watched with all solicitude for the interests that are common to the faith, or for those that are special to itself, namely, its patrimony and its jurisdiction. Wherefore, it

¹ Istruzioni, vol. I, ff. 41-44.

has sent to the various peace congresses, either cardinals, as legates a latere, or prelates with the character of Apostolic nuncios. The peace that is to be concluded, now, by the belligerent powers of Europe is not of sufficient importance for the adoption of such measures, either in itself, or in its relation to the faith in general, or to the rights of the Apostolic See in particular. Nevertheless, the independence of the United Provinces of America having been established, and it being possible to foresee that some other country or province may pass under a new rule, it seems expedient that the Holy Father take thought and care for the exercise and for the maintenance of the Catholic religion in those states.

To this end, it is necessary that Monseigneur the Nuncio be informed that all the possessions of England on the continent, or on the islands, of America were in spiritual dependence upon the Vicar-Apostolic of London, not only in accordance with a very ancient custom, but, also, upon the authority of the decrees of the Sacred Congregation of the Propaganda, approved by several of the Sovereign Pontiffs; to which, however, there is the exception of Canada, where, after the territory had passed under British dominion, its own Bishop was left to it, at Quebec, as under French rule, conformably with article IV. of the treaty that was signed at Paris on the 10th of February, 1763. All the missionaries of the remainder of those vast territories received their powers for the exercise of the apostolic ministry from the Vicar-Apostolic of London. The number of Catholics in those English possessions, and the extent to which the Catholic religion flourishes there, are not known with precision. According to the report of 1756, which is the last on this subject that the Vicar-Apostolic of London sent to the Congregation of the Propaganda, there were in Maryland ten thousand Catholic communicants, assisted by twelve priests of the suppressed Society of Jesus; in Pennsylvania, five thousand, who, also, were under the care of Jesuit mission-

aries, of whom there were four; in Virginia, New York, and Jersey, there were only Catholics scattered here and there about the country, and the Vicar was not informed whether they had priests to administer the sacraments to them, or whether the practice of their religion was tolerated. Now, as the approaching declaration of the independence of all these provinces will destroy the bonds of their political and civil subordination to the British government, it will thereby destroy all bonds in religious matters, and therefore, the Vicar-Apostolic of London will be deprived of the influence and direction that he has exercised, until now, in the religious affairs of those provinces. Under the present circumstances, therefore, the effort of the Apostolic Nuncio to the court of France should be to effectively engage the zeal and piety of His Most Christian Majesty, to the end that, through the influence which he has with the leaders of the American Congress, he may be pleased to procure an article concerning the free exercise and the maintenance of the Catholic religion, in the solemn convention of peace, which is to be guaranteed by the public faith; all the more, since the Catholic religion may have made some progress in that country, on account of the stay of the French troops there.

Beside these general interests, which the most Christian king, as her first born, should make his own for the development of the Catholic Church, there is the consideration that many subjects of His Majesty, either remain in those provinces, have places there, or frequently go there for commercial reasons, and it should be near the heart of His Majesty that his subjects find in that country priests who may administer the sacraments to them and assist them in all their other spiritual needs.

On other occasions, the Holy See has had experience of the efficacy of the protection that the king of France has given to religion when similar treaties of peace were to be

concluded. The fourth article of the treaty of Ryswick, signed in 1697, may be a sufficient example. Louis XIV had invaded with his victorious armies all the states of the Palatinate, which were infested with heresy; and as the Catholic religion had made progress through the sojourn of the French troops in those lands, the fourth article of the treaty in question was agreed upon as follows: "But the Roman Catholic religion, in the places so restored, will remain in the state in which it now is." And the fourth article of the treaty of Paris of 1763, mentioned above, is not less favorable or efficacious, seeing that the Catholic religion is maintained, and flourishes, by it, in Canada, a country governed by a heretical power. On the other hand, if the opportunity should be found at the court of France for the insertion of an article directed toward the preservation of the public exercise of the Catholic religion in the republic of the United Provinces of America, the task then should be to seek the patronage of His Most Christian Majesty for concerting a plan of missions and missionaries for the service of Catholics living in that republic. As these have been subject, until now, to the Vicar-Apostolic of London, the most obvious and the most desirable plan would be to establish in one of the principal cities a Vicar-Apostolic, with episcopal character, chosen from among the subjects of the new republic, who should receive from the Holy See powers for the spiritual government of the Catholics of all those regions, and who, thereafter, should receive the charge of establishing various missionary stations, more or less numerous, according to the requirements of each province. A bishop Vicar-Apostolic is proposed, because he would be able to supply all needs, whether of the administration of the sacrament of confirmation, or of the ordination of clerics among the subjects of the new republic, and national jealousy would thus be obviated, by not constraining these new republicans to receive those sacraments from foreign bishops.

But, if for other reasons the leaders of the American Congress should be loath to admit a bishop into their country, there might be substituted, instead, a general prefect of those missions, who, receiving the same title and powers of Vicar-Apostolic, could perform the episcopal functions in all, except in the administration of holy orders. If natives should be found available, they should always be preferred, whether for the vicariate-apostolic with episcopal character, or for the simple prefecture, as also, for the office of missionary; but, if available natives should not be found, there should be permission to appoint foreigners, always, however, from among the most impartial and acceptable to the government.

There should be, also, an agreement concerning means for the temporal subsistence of these evangelical ministers. It is doubtful, however, that the government will concur to that end, no matter how much the interests of a people require that it be sufficiently instructed in the rule which it is allowed to profess and that those who are intrusted with the care of such instruction, which makes men good and faithful citizens and which is inseparable from the public good, be supported by the public. But, not to allow temporal obstacles to stand in the way of the spiritual interests of so many of the faithful, the Congregation of the Propaganda will be ready to assign an allowance to the bishop or to the prefect vicar-apostolic, hoping that the other missionaries will receive their support from the charity of the faithful, and especially that if they be Frenchmen and for the service of subjects of His Most Christian Majesty, they will receive it from his royal and liberal munificence.

II. THE NUNCIO IN PARIS TO THE CARDINAL PREFECT OF THE CONGREGATION OF THE PROPAGANDA (ANTONELLI).¹

At the conference of Tuesday of last week, I informed

¹ Scritture Riferite, America Centrale, vol. II, f. 186.

the Count of Vergennes of the solicitation that was transmitted to me through Your Eminence, with the Holy Father's command, of the Congregation of Propaganda Fide, for the insertion of some article, directed towards the preservation and extension of the Catholic religion, in the treaty that is about to be concluded among the powers that have recently been at war. That royal minister has already taken pains to secure peace in religious matters for those subjects who return to British rule, by article VIII of the preliminaries of peace that were signed at Versailles by him, as minister plenipotentiary of the Most Christian King, and by Mr. Alleyne Fitz-Herbert, minister plenipotentiary of the king of Great Britain; and he will have the same interest at heart in the formulation of the treaty of peace, to which end he will have in mind the stipulations of the treaty of 1763, bearing upon religion. As regards the United States of North America, which, in future, are to be recognized as a new sovereign republic, the count promises himself that, as all religions, and their public practice, are tolerated in that country, upon principle, there will be consent, not only to the presence of Catholic missionaries, but, also, to the appointment of one of the citizens of that country as Vicar-Apostolic with episcopal character. I begged him to inform Mr. Franklin, minister plenipotentiary of the republic of the United States of North America, that I would have spoken to him of this matter, as I will do, when I shall have heard from the Count of Vergennes what Mr. Franklin may have had to say on the subject. Expecting to inform Your Eminence of the result of my course in the premises, and ever ready to follow your respected commands, I am happy to be, with all homage,

Of Your Eminence

the very Humble, Devoted, and Grateful Servant,

G. Archbishop of *Seleucia*.

Paris, February 10th, 1783.

III. THE CARDINAL PREFECT TO THE NUNCIO AT PARIS.¹

To Mgr. the Archbishop of Seleucia, Apostolic Nuncio at Paris.

MARCH 19TH, 1783.

It has been a great consolation to me to learn of the solicitude that this worthy minister, the Count of Vergennes, has to secure, in the treaty of peace with England, the tranquility of our holy Catholic religion, and of the hope that he gives us, not only that Catholic missionaries will be tolerated in the United States of America, but that a native Vicar-Apostolic, with episcopal character, may be elected for that country, which may greatly promote the welfare of souls and the propagation of the faith. Meanwhile, I shall await with impatience the result of the interview that you expected to have, in this connection, with Mr. Franklin, minister plenipotentiary of that republic. . . .

IV. THE NUNCIO TO THE CARDINAL PREFECT.²

I have the honor of transmitting to Your Eminence, herewith, three papers, marked A, B, and C, respectively, and relating to the establishment of apostolic missions in the new republic of the United States of North America, which matter was committed to me. The first is the copy of a note, or memorandum, that I sent to Mr. Franklin, minister plenipotentiary of the new republic; the second and third are copies of a note of Mr. Franklin and of some observations made by him on the subject of my note just mentioned. In order to take time to send a categorical reply to Mr. Franklin, I merely acknowledged the receipt of these papers, in which Your Eminence will find Mr. Franklin to be of opinion that our court, or, in other words, the Sacred Con-

¹ Lettere, vol. 242, f. 196.

² Scritture Riferite, America Centrale, vol. II, ff. 206-213.

gregation of the Propaganda, will be free to take all measures that may be useful to the Catholics of America, without infringing the constitutions, and that the congress will not fail to tacitly approve the choice that the Sacred Congregation may make, in concert with the minister plenipotentiary of the United States, of a French ecclesiastic, who, residing in France, may regulate the affairs of Catholics in America, through a suffragan there. In this connection, I am of the opinion that, rather than a French ecclesiastic, the apostolic nuncio for the time being in France, in concert with that Sacred Congregation, might, himself, invest an ecclesiastic with the character of bishop, of prefect, or of vicar-apostolic for the government in question. There being in America, as Mr. Franklin says in his note C, no college or establishment in which a Catholic ecclesiastic may receive the instruction that it is necessary for him to have, nor the hope of a public appropriation for such a purpose, Your Eminence will recognize that recourse must be had to other means in this connection, and that those suggested by Mr. Franklin in his note C, concerning the four establishments of English Religious that exist in France, could not, and should not, be proposed, much less, accepted. The last paragraph of that note deserves all attention, tending, as it does, to the attainment of desirable ends. I have thought it well to give information of the contents of these papers to the Count of Vergennes, a true statesman, full of zeal and attachment for our holy Catholic religion; and as I begged of him to facilitate the means of establishing a college in France for the education of as many priests as may be necessary for the spiritual welfare of the Roman Catholics who now are, or may come to be, in the States of the new republic, the royal minister, assuring me that he will give all the assistance that it may be in his power to lend in that connection, suggested that I speak to Monseigneur the bishop of Autun, minister of ecclesiastical benefices of this realm, in order that he, by

his lights, and by his good offices, may assist in the establishment of the proposed college, at St. Malo, Nantes, l'Orient, or any other city of France, near the coast, it being necessary, however, first to obtain the requisite funds, and to know, approximately, the number of priests that the Roman Catholics of the United States may need, and whether there be in that country, individuals inclined to undertake the studies and to adopt the ecclesiastical state. Accordingly, I had an interview with Monseigneur the bishop of Autun, on Wednesday, and we agreed to confer together, on Saturday of last week, with the Count of Vergennes. To this end, on the day appointed, I went to Versailles, and the Count of Vergennes, as well as the above named prelate, showed himself to be most desirous of obtaining the funds necessary for so important an end. While this matter is being thought over, I trust that Your Eminence will give me what information you have in regard to the mission of North America, and will obtain further information from the prelate who is in charge of that mission, requesting him to give the number of priests that there are in those states, and the number of them that may be needed there. In quest of this information, after receiving the answer of Your Eminence, I will endeavor to obtain that the Count of Vergennes write to the Chevalier de la Luzerne, who has been minister plenipotentiary of the Most Christian King to the United States of North America for the last three years, and who is much esteemed and loved there. On the other hand, Your Eminence will deign to inform neither the ecclesiastic just mentioned nor any one else, with the exception of the Holy Father, of my negotiations with the Count of Vergennes and with Monseigneur the bishop of Autun, since it is question, as yet, of a mere project, of which it would not be well to speak before it be realized, or developed sufficiently not to be frustrated by any one who may regard the proposed establishment unfavorably. Ready ever to comply with the

revered commands of Your Eminence, I subscribe myself,
with all homage,

Of Your Eminence,
the Very Humble, Devoted, and Grateful Servant
G. Archbishop of *Seleucia*.

Paris, September 1st, 1783.

A. NOTE.

Before the revolution that has just been consummated in North America, the Catholics and the missionaries of those provinces were in spiritual dependence upon the Vicar-Apostolic residing at London. It is obvious that this arrangement can not be continued; but, as it is essential that the Catholic subjects of the United States have an ecclesiastic to govern them in what concerns their religion, the Congregation of Propaganda Fide, which exists at Rome, with a view to the establishment and preservation of the missions, has determined to propose to the congress the installation of one of their Catholic subjects, in some city of the United States of North America, with the powers of vicar-apostolic, and with the character of bishop, or simply as prefect apostolic. The establishment of a bishop vicar-apostolic seems to be preferable, all the more, since this would enable the Catholic subjects of the United States to receive Confirmation and Holy Orders in their own country, instead of being obliged to go to foreign countries to receive those sacraments; and as it might happen, at times, that no one be found among the subjects of the United States qualified to be entrusted with the spiritual government, whether as bishop or as prefect apostolic, it would be necessary in such cases that congress be pleased to consent that the choice be made among the subjects of a foreign nation, the most friendly to the United States.

B. OBSERVATIONS ON THE NOTE OF M. THE APOSTOLIC NUNCIO.

Mr. Franklin, after reading the note of M. the Nuncio and reflecting upon it maturely, believes that it would be absolutely useless to send it to the congress, which, according to its powers and its constitutions, can not, and should not, in any case, intervene in the ecclesiastical affairs of any sect or of any religion established in America. Each particular State has reserved to itself by its own constitutions the right to protect its members, to tolerate their religious opinions, and not to interfere with the matter, as long as they do not disturb civil order.

Mr. Franklin is therefore of opinion that the Court of Rome may take, of its own initiative, all the measures that may be useful to the Catholics of America, without disregard to the constitutions, and that Congress will not fail to give its tacit approval to the choice that the Court of Rome, in concert with the minister of the United States, may make of a French ecclesiastic, who, residing in France, may regulate the spiritual affairs of the Catholics who live, or who may come to establish themselves, in those States, through a suffragan residing in America.

Besides many political reasons that may make that arrangement desirable, M. the Apostolic Nuncio must find in it many others that may be favorable to the intentions of the Court of Rome.

C. NOTE ON AMERICAN CATHOLICS.

The American Revolution, by separating the interests of the colonies from those of the mother country, changes the relations that bound the Catholics of America with those who live under English dominion. The unity of the present government seems even to require that those bonds be diminished and weakened by taking from the British ministry all influence over the subjects of the United States.

In the greater number of the colonies, there is no endowment, no fixed revenue, for the support of a clergy of whatever denomination; legislation, viewing this subject from the standpoint of a more general freedom, has been unwilling to make a public charge of a tax that should be only voluntary and private.

Neither is there a college or public establishment where a Catholic ecclesiastic may receive necessary instruction; these are two equally essential points to be considered.

There are in France four establishments of English monks, the total revenues of which may amount to 50,000 or 60,000 livres. These monks are few. The want of subjects makes those who remain useless, at least.

It is possible that the king of France, to please the Court of Rome and to strengthen the bonds of friendship with the United States, would permit these establishments to train, instruct, and in part support the ecclesiastics who would be used in America.

It would be expedient that one of the bishops named by the Holy See should be a subject of the king, residing in France, in a position, always, to act in accordance with the Nuncio of His Holiness and the American minister, and to adopt with them the means of training the ecclesiastics, which might be agreeable to Congress and useful to American Catholics.

V. THE CARDINAL PREFECT TO THE NUNCIO.¹

To Monseigneur the Archbishop of Seleucia, Apostolic Nuncio at Paris.

SEPTEMBER 27TH, 1783,

The bearer of this letter will be Mr. John Thayer, a native of Boston in New England, who, after a stay of some time at Rome, is going to Paris, to return from there to

¹ Lettere, vol. 242, f. 733.

America. I recommend him very earnestly to the kindness of Your Lordship, begging you to favor him with your assistance, if he should need it in any way. He is a very worthy person, who, during his stay here, felt himself moved by God to abjure the errors of his sect and become a Catholic, since which, he has given evidence of a true and stable conversion. Your Lordship, therefore, will use your good offices in behalf of a very deserving subject. And while I assure you of the satisfaction and of the gratitude of this Holy Congregation for it, I heartily offer myself to you, and remain.

VI. THE CARDINAL PREFECT TO THE NUNCIO.¹

To Monseigneur the Archbishop of Seleucia, Apostolic Nuncio at Paris.

SEPTEMBER 27TH, 1783.

Your Lordship has so well begun the great matter of a plan for missions in the provinces of the new republic of the United States of North America that I do not doubt that you will soon bring it to a most happy termination. The Holy Father, who has been informed of your action, has greatly commended your zeal, and your sagacity in having interested the Count of Vergennes and Monseigneur the bishop of Autun in this salutary work, the former, for his protection as worthy prime minister, the latter, for the subsistence of the new workers, in view of his ministry of ecclesiastical benefices in that kingdom. This Holy Congregation, however, does not withdraw from its original offer to assist in the support of the Vicar-Apostolic endowed with the episcopal character, or of a bishop, if this should be preferred, whom it will be necessary to put at the head of the Catholics in the United States.

Conformably with the judicious suggestions of Your Lordship, the following points should be established:

¹ Lettere, vol. 242, f. 753.

I. The proposition of Mr. Franklin, to suppress the four monasteries of English Benedictines that exist in France, should be rejected, without further discussion. Besides the odium that would be aroused in the nation, which would be highly displeasing to the pacific and generous spirit of His Most Christian Majesty, grievous injury would be done to the missions of England, if the four monasteries in question should be suppressed, since the English Benedictine congregation, which furnishes nearly forty missionaries who work for the good of souls in England, would be reduced to the one monastery that, with the four in France, constitutes the total number of the convents of that worthy congregation.

II. The Nuncio to France, as Your Lordship opportunely suggested to Mr. Franklin, should have the supervision of these American missions, as is the case with the Nuncio at Brussels for the missions of Holland, and he would come to an understanding with the minister of the United States at Paris, whenever it was necessary to act in accordance with him for the greater good of those missions. This arrangement would also be compatible with an agent of the Vicar-Apostolic, or of the Bishop to be established in the United States, at Paris, in the person of some French ecclesiastic, who, upon occasion, would act in concert with the minister of those States and with the nuncio. It is to be desired that, some day, this new republic may have a Catholic minister at Paris; but, in the present circumstances, in which the minister is heretical, possibly Presbyterian, or Non-Conformist, which are the dominant sects in those states, it would be desirable to have a French ecclesiastic in private correspondence with the head of that mission, saving always the formal correspondence between the nuncio and the minister.

III. It was suggested above, and is repeated now, that it appears very necessary to establish that the superior, who

is to have jurisdiction over all the Catholics of the American Republic, be invested with the character of bishop, with the title of Vicar-Apostolic, or, if acceptable, that he be the bishop of a diocese in that country. He may take his title from any city in the provinces of that republic that may seem to be the one best adapted for his residence. As the greater number of Catholics are in Maryland and in Pennsylvania, it would appear that the residence should be established in one of these two states; but it will be better to determine this point according to what may be most satisfactory to the minister and to the states. There is no doubt that all the missionaries should depend upon the Vicar-Apostolic, or bishop, and receive from him their powers and destination among the various stations, according to requirements. And, to that end, the Prelate will be invested with the most ample powers, as for instance, those of the first formula.

IV. As to the subjects to be chosen, for the vicariate apostolic, or the episcopacy, as well as for missionaries, present conditions seem clearly to indicate that they should be taken from among the ecclesiastical subjects of His Most Christian Majesty. But if in time any native should be found available for the sacred ministry, there is no doubt that the Vicar or Bishop would be free to ordain him, and to employ him in the missions.

V. It would be most useful to establish a college for the sole benefit of these missionaries, at Nantes, St. Malo, l'Orient, or some other place, near the Ocean; but it may be foreseen that the magnitude of the idea would make its realization difficult. It is clearly understood that Monseigneur d'Autun, by his favor, could overcome all obstacles; but great and expensive things, as would be the creation of a new college, should not be sought.

VI. Consideration might be given, therefore, to the idea of increasing to some extent the income of the Seminary of Foreign Missions, where ecclesiastics, already, are trained

for the East Indies; or, better still, the seminary of Saint Esprit, the ecclesiastics of which are destined to the missions of South America, at Cayenne and Guiana, imposing upon it the obligation of maintaining there, for the present, a reasonable number of ecclesiastics, to be sent under the suggested authority in America to the provinces of the United States. If, to begin, eight or ten missionaries are sent, besides the vicar, or bishop, this will provide sufficiently for the needs of the faithful in question, the number of whom is not precisely known to this Holy Congregation, which is also without exact information of the number of the old workers, who, for the greater part, were of the suppressed Society of Jesus; for, neither directly, nor through the Vicar-Apostolic of London, has news been received concerning those Catholics, of whom some information was sent to Your Lordship in the instruction of the 15th of January of the present year.

VII. If the number of workers suggested should prove to be insufficient, it will be time, then, to think of other means of study for a greater number of subjects, and it will be possible, even, if there be a desire to form a national clergy, to establish at the college of the Propaganda, here, two or three places for Americans, as has been done for so many nations of Asia, Africa, and Europe.

Your Lordship, however, who is better informed of the state of affairs, will know which of the points noted above should be communicated to the minister, and which not; upon this point, His Holiness and this Congregation repose on your known zeal and activity, of which there are so many exceptional proofs; and thanking Your Lordship for the letter which you enclosed from Monseigneur the Vicar-Apostolic of London, I remain, with all esteem, heartily yours.

VII. THE NUNCIO TO THE CARDINAL PREFECT.¹

After informing the Count of Vergennes of all that Your Eminence has been pleased to suggest in your honored communication of the 27th of last month, concerning the missions that it is proposed to establish in the provinces of the new republic of the United States of North America, I will continue to treat on this subject till its conclusion with Mr. Franklin, minister plenipotentiary of that republic, rejoicing, meanwhile, that the Holy Father and the Congregation be pleased with what I have done so far. When Mr. John Thayer, native of Boston, presents himself to me with the recommendation of the Sacred Congregation of Propaganda Fide, I will receive him well; and if he persevere in the intention of adopting the ecclesiastical state, to serve his country as a missionary, and Mr. Franklin offers no objection to it, I will make use of the faculties with which I am invested by the Pontifical rescript that Your Eminence has forwarded to me.

Of Your Eminence, the Very Humble, Devoted, and Grateful Servant

G. Archbishop (of SELEUCIA).

Fontainebleau, October 20th, 1783.

VIII. THE CARDINAL PREFECT TO FATHER ALEXANDER.²
To the Reverend Father Alexander of the Order of Capuchins, Vassy, France.

The Sacred Congregation de Propaganda Fide regards with pleasure the ready promptitude which you display for undertaking an apostolic mission to America, and praises highly your piety and zeal for religion. But, since it does not seem that the business now under way can be brought to a speedy conclusion, in establishing some authority for

¹ Scrittura Riferite, America Centrale, vol. II, f. 230.

² Lettere, vol. 242, f. 847.

the government of the Catholics in those regions, nor is it yet clear as to who are the priests to be sent thither, and from what places they are to be drawn, no definite reply can be made to your petition. Be assured, however, of this, that if there be any opening for Capuchins in America, I shall bear your petition in mind. Meantime, I beg that God may grant you all prosperity and commend myself earnestly to your prayers.

IX. LUZERNE TO VERGENNES (*Extract*).¹

Extract of the communication of the Chevalier de la Luzerne to the count of Vergennes under date of Annapolis, January 31st, 1784.

Monseigneur the Apostolic Nuncio has made some propositions in the name of His Holiness to Doctor Franklin in regard to the sending of a bishop, or vicar-apostolic, whom the Holy Father desires to place over the Roman Catholic churches of this continent. The congress has respectfully welcomed that overture; it has been unable, however, to take action in this matter, which is not of the competency of Congress. It is a matter that concerns the Catholics alone; and the delegates who have spoken to me on the subject have assured me that a Catholic bishop would be very well received in the state of Pennsylvania, and much more so in Maryland, where there are many Catholics, providing the prelate carefully avoided to assume any temporal jurisdiction or authority. The congress, in general, would be pleased at the residence of a prelate, who by conferring the sacrament of Holy Orders on the priests of these parts, would relieve them of the necessity of receiving it in London or in Quebec, as has been done in the past. Some of the delegates even believed that a Catholic bishop would not refuse to confer Holy Orders on the Anglican ministers of

¹ Scrittura Riferite, America Centrale, vol. II, f. 241.

America, who, until now, have been obliged to procure their ordination at London; but this practice does not seem to me to be compatible with the profession that those who receive Holy Orders must make, or with the examination that they must undergo. The State Legislatures and Congress refrain from entangling themselves with religious matters.

X. THE CARDINAL PREFECT TO THE NUNCIO.¹

To Monseigneur Doria, Archbishop of Seleucia, Apostolic Nuncio at Paris.

APRIL 7TH, 1784.

Your Lordship has acted very wisely, according to your habit, in postponing the matter of Monseigneur Miroudot to the much more important one concerning the establishment of missions in the united provinces of the new American republic. I shall await, with the concern that you may imagine, the result of the conference with Monseigneur the bishop of Autun and with the royal minister, count of Vergennes, hoping no less in the zealous activity of Your Lordship than in the merit of the cause, to see so important a matter happily concluded.

XI. THE CARDINAL PREFECT TO LUZERNE.²

Copy of the note sent to the Chevalier de la Luzerne, May 12th, 1784.

Before the American revolution, the Catholics and missionaries of those states, in what concerns religion, were under the vigilance and direction of the Vicar-Apostolic residing in London. That revolution having separated the interests of the United States from those of England, and having entirely changed the government of those States, the Sacred Congregation of the Propaganda has seen the neces-

¹ Lettere, vol. 244, f. 250.

² Scrittura Riferite, America Centrale, vol. II, f. 253.

sity of taking other measures for the government of these missions: whence, Monseigneur the Archbishop of Seleucia, apostolic nuncio at Paris, was charged by this Congregation to make on that subject to the Congress of the United States some propositions, not less useful to religion and to the spiritual assistance of the Catholics than acceptable to the government of those States.

Monseigneur the Nuncio mentioned the matter to Mr. Franklin, who, however, answered that, having seriously reflected on it, he considered it absolutely useless to refer the question to the congress, which, by its constitutions and faculties, could not, and should not, entangle itself in ecclesiastical affairs, and consequently, that it was in the power of the Court of Rome to take all measures that might be of advantage to the Catholics in America, without offending the constitutions. After receiving this answer, the Congregation, by order of His Holiness, instructed Monseigneur the Nuncio to agree with the ministers of His Most Christian Majesty, and with the minister of the United States, upon the most desirable means of giving to the missions of North America the stability and development of which they might be capable.

His Most Christian Majesty having wished, on such an occasion, to give a new proof of his piety and of the interest that he takes in the preservation and extension of the Catholic religion in all parts of the world, found no difficulty in agreeing to a plan that is no less useful to the Catholics of the United States than to the government of those provinces; but, to establish a stable condition of things, and to forestall all the objections and difficulties that might present themselves in its realization, it is necessary to have certain information that may make it possible to compass that object.

1st. To have exact knowledge of the conduct and capacity of the ecclesiastics and missionaries who are in the various

provinces of North America; which one of them would be the most worthy, and the most acceptable to the assembly of those provinces, to be created bishop *in partibus* and invested with the character of vicar-apostolic, considering that it will be desirable to fix the residence in that province in which there is the greatest number of Catholics.

2d. If there be among those ecclesiastics a native of the country who may be among the most worthy, in equality of merits he would be preferred to any of another nationality; and whenever the provinces should be in lack of missionaries, a Frenchman will be sent to establish himself there, residing in the province suggested above.

3d. To know the number of the ecclesiastics and missionaries, as, also, that of the Catholics in the different provinces, and their area, assuming that the greater number of them is to be found in Pennsylvania and in Maryland. It would be well, however, to know the same in regard to the other provinces.

4th. To know if there be schools in those provinces, where the Latin language may be learnt, and where those youths who wish to prepare for the ecclesiastical state may have studied the humanities before repairing to France or to Rome for the study of philosophy and of theology.

XII. THE NUNCIO TO LUZERNE.¹

Copy of a letter of Monseigneur the Nuncio to the Chevalier de la Luzerne, minister plenipotentiary of His Most Christian Majesty to the United States of North America.

PARIS, MAY 12TH, 1784.

I have the honor of directing to you a note relating to the establishment of the missions in the United States of North America. The count of Vergennes has assured me that Your Lordship will be pleased to procure for us the in-

¹ Scrittura Riferite, America Centrale, vol. II, f. 257.

formation to which the note refers and which may assist us to take desirable measures for the forwarding of a plan concerning which, by order of my court, I am in agreement with the ministers of His Most Christian Majesty and with the minister of the United States, on a subject of so much importance for the Catholic religion. I am happy to be able to address myself to Your Lordship in relation to this matter. Your discernment and zeal assure me of the precision of the information in question, for which my court will be thankful to you. I take the liberty of inclosing a letter that I have written by order of the Congregation of the Propaganda, which I beg you will deliver to one of the oldest missionaries of those provinces. You will see by it that I seek of such missionary some points of information, without, however, referring to the article concerning the bishop vicar-apostolic and to the selection of the latter. On so important and delicate a point, I have thought well to address myself only to your prudence, that the ex-Jesuit, Mr. Carrol of Maryland, has been spoken of to me with eulogy, this Carrol being the same who was educated at St. Omer and who, in 1776, was sent by the Congress to Canada, with Mr. Franklin and other commissioners. I hope that Your Lordship will be pleased to give me information concerning him, and will let me know whether you consider him worthy to be named bishop *in partibus* and vicar-apostolic.

XIII. THE NUNCIO TO THE CARDINAL PREFECT.¹

As I announced to Your Eminence in my respectful communication of the 26th of April, the meeting concerning the very important matter of the establishment of the missions in the provinces of the new republic of the United States of North America took place at Versailles, on the 3d of the present month, between the count of Vergennes, Mon-

¹ Scrittura Riferite, America Centrale, vol. II, ff. 258-260.

seigneur the bishop of Autun, and myself. The count of Vergennes read an extract from a dispatch of the Chevalier de la Luzerne, minister plenipotentiary of the Most Christian King near that republic, under date of Annapolis, January 31st, 1784, of which, afterwards, he was kind enough to give me a copy that I have the honor of transmitting to Your Eminence, herewith, in order that you may see by it that, although Mr. Franklin expressed the belief that it was absolutely useless to send to the congress the note that I addressed to him, he, nevertheless, forwarded it to that body, while the latter received well and with respect the proposal of the Holy Father, made by me, to send a bishop or a vicar-apostolic, and that a bishop would be very well received in the state of Pennsylvania and especially so, in the state of Maryland, where there is the greatest number of Catholics; but that the congress has been unable to take cognizance of this matter, which is in no way of that body's competency.

At the meeting, I conveyed all that Your Eminence was pleased to suggest to me in your letter of the 27th of September, 1783, and called attention to the fact that the Sacred Congregation of the Propaganda, and I, were uninformed of the number of Catholics in the United States of the American republic, and that, consequently, it was not possible to fix that of the missionaries and of the students, but, that it was believed that eight missionaries, for the present, would be sufficient, and that eight or ten students might be educated in France, and two or three, at the college of Propaganda, which will see to the support, not only of these two or three students, but, also, of the bishop *in partibus* vicar-apostolic to be sent to Maryland; and it was unanimously agreed that, in view of the declaration of the Chevalier de la Luzerne, I, without loss of time, should forward to him a note, together with a letter of mine, to him, and another letter from me to one of the missionaries living in

America, of the general tenor of the enclosed copies. I informed the count of Vergennes of the contents of this note and letters on Tuesday of last week, in order to be in accordance with that royal minister, who willingly undertook to recommend and to send them with his dispatches to the Chevalier, or, in the absence of the latter, who is about to return to Europe, to whoever is in charge of His Most Christian Majesty's affairs; they go by the packet, which leaves l'Orient for North America on Tuesday of the third week of each month, and which goes and returns in the course of three months; this may serve that Sacred Congregation as guidance. when it may have occasion to send a letter to those parts. There was discussed the question of what would be the most adequate and desirable place for the education of the students who, when duly prepared, are to go to those missions. It was shown that, in the seminaries of Paris, only philosophy, canon and civil law, and theology are taught, not grammar, the humanities, mathematics, and rhetoric, for which latter studies there are colleges here, in which the fees are certainly higher than in those of the provinces, and that the Seminary for Foreign Missions and that of Saint Esprit, in this capital, would be inadequate, for the same reasons, for those students who were not sufficiently well grounded in the Latin language to begin at once the study of philosophy, law, and theology. Monseigneur the bishop of Autun therefore proposed that the students who may be thought necessary, after receiving the answers from America, could be sent to Bordeaux, which, as Your Eminence is well aware, is a great, rich, and populous city, near the ocean, to which there come, among other merchants, those of North America, with their ships, laden with merchandise, and the archbishop of that see,¹ an intimate friend of Monseigneur d'Autun, could place those students

¹See his letter, Sept. 27, 1783, to Franklin, *Am. Cath. Hist. Researches*, Oct. 1910, p. 345.

in one of the seminaries of that city, the latter prelate believing that the fees would amount to about one thousand lire, for each student, per year. I hope that His Holiness and, also, the Sacred Congregation will be pleased, not only with what transpired at the meeting to which I refer, and with what was written by the Chevalier de la Luzerne, but, also, with all that I have said in the letters and not already mentioned, since this is related with the faculties that were communicated to me by the above-mentioned letter of Your Eminence of the 27th of September, 1783, and with the favorable information that Mr. Franklin has given me of the merits and good reputation of Mr. Carrol, an ex-Jesuit of the state of Maryland, who was sent by the congress to Canada, in 1776, with Mr. Franklin and the other commissioners, a subject who, if, in equality of merits, he should be selected as the vicar-apostolic to be sent to Maryland, would be very welcome to many members of Congress, and especially, to Mr. Franklin, who has recommended him to me with great solicitude. When Your Eminence shall have seen the exposition that I have made in the name of the Sacred Congregation, without incurring any obligation, and without informing that Congregation beforehand, in order that two months of time should not be lost, I will expect the further orders that I should follow, to bring to its desired end the present matter, in which the Count of Vergennes, seconding the pious and religious intentions of the Most Christian King, takes the greatest interest. I will not omit to inform Your Eminence that, as Mr. Franklin is suffering from the gravel, his nephew goes now, in his stead, to Versailles, and as, on that account, I was unable to find him there, last Tuesday, I went to see him at his house in Passy, and I informed him of all that had transpired at the above meeting, as well as of what I had written to the Chevalier de la Luzerne, while I thanked him for the obliging kindness of informing the congress, and asked him to use his

good offices. He showed himself to be penetrated with the utmost gratitude, and to be pleased, and he assured me that his republic will be most grateful that two or three of its subjects become students in the college of Propaganda at Rome, being assured that the sciences are taught there in the highest degree of perfection, and that, in this way, there would be capable subjects for the good of religion and of the state. And finally, awaiting the further venerated commands of Your Eminence, I subscribe myself, with the most respectful homage,

Of Your Eminence, the Very Humble, Devoted, and Grateful Servant,

G. Archbishop of Seleucia.

Paris, May 17th, 1784.

XIV. THE NUNCIO TO A MISSIONARY IN AMERICA.¹

Copy of a letter of Mgr. the Nuncio to one of the Missionaries living in America, dated May 12th, 1784.

The interests of religion requiring that new information be had of the missions that are established in the United States of North America, the Congregation of the Propaganda has ordered me to ask you for detailed information of the present condition of those missions. I beg of you to let me know, at the same time, what number of missionaries would be necessary for the service of those stations and to secure spiritual assistance to the Catholic subjects of the United States; which are the provinces where there are Catholics, and where the greatest number of Catholics are to be found; and lastly, whether there be, among the na-

¹ Scrittura Riferite, America Centrale, vol. II, f. 261. In a letter to Reyneval, August 15, 1784, of which a translation appears in Bancroft's *Formation of the Constitution*, I, 378, Marbois writes: "I sent to Mr. (Charles) Carroll the letter of the nuncio for the oldest missionary." It was sent to Rev. John Carroll. See Shea, *Life and Times*, p. 221.

tives of that country, subjects available to receive holy orders and to exercise the functions of missionary. I will be very thankful to you, personally, for the precision and celerity with which you may be kind enough to procure and to forward this information for me.

I have the honor, etc., etc.

XV. THE CARDINAL PREFECT TO THE NUNCIO.¹

To Mgr. the Archbishop of Seleucia, Apostolic Nuncio at Paris.

MAY 29TH, 1784.

According to what Your Lordship was pleased to suggest in your letter of the 26th of April, the interview concerning the matter of the United States of the new American republic should have taken place several days ago, and therefore, I am awaiting the result of it with the interest that Your Lordship can imagine.

XVI. THE NUNCIO TO THE CARDINAL PREFECT.²

I having sent to the count of Vergennes, with a letter, written on the 12th of May, the letters that I wrote to the Chevalier de la Luzerne, minister plenipotentiary of the Most Christian King near the states of the new American republic, and to One of the missionaries in that country, respectively, and the note, copies of which I sent to Your Eminence on the 18th of the present month, the above named royal minister was pleased to acknowledge receipt of them, and to inform me of the solicitude with which he had seconded my action, by a letter of which I enclose a copy. I forward it to Your Eminence, with the assurance that you will be glad to read it and to preserve it with the other papers that concern the establishment of the missions in the

¹ Lettere, vol. 244, f. 444.

² Scritture Riferite, America Centrale, vol. II, f. 266.

above republic. And penetrated with the most respectful homage, while I await the honor of your valued commands, I remain ever

Of Your Eminence, the Very Humble, Devoted, and Grateful Servant,

G. Archbishop of *Seleucia*.

Paris, May 31st, 1784.

XVII. THE CARDINAL PREFECT TO THE NUNCIO.¹

To Monseigneur the Archbishop of Seleucia, Apostolic Nuncio at Paris.

JUNE 9TH, 1784.

From the subjoined letter that Your Lordship will be kind enough to forward to Mr. Carrol,² you will see how promptly His Holiness and this Sacred Congregation have seconded the desire shown by Mr. Franklin, as well as by many members of the congress, that said Carrol be placed at the head of the missions in the provinces of the new republic of the United States of North America, thus withdrawing them from the dependency upon the Vicar-Apostolic of London, to whom they were originally entrusted.

Prior to the last dispatch of Your Lordship of the 17th of last May, some letters were received by this Congregation from the missionaries of Maryland and Pennsylvania, informing it of the present state of the Christian establishment of those parts, and requesting that Mr. Lewis³ be put in charge of it, he being the same to whom the Vicar-Apostolic of London had given that charge. From the copies of these letters that I forward to Your Lordship, you will

¹ Lettere, vol. 244, f. 487.

² This letter, given in Lettere, vol. 244, f. 492, is not printed here, as it is published, in translation, in Shea, *Carroll*, pp. 243-5. The original is in Latin. The decree and the audience giving authority to the decision are printed, in translation, in *id.*, p. 224.

³ Father John Lewis, *olim* S. J.

see that by the subjects who ask for Lowis as superior, Carrol's name appears in the last place. This fact shows that Carrol has not co-operated with the earnest solicitation of Mr. Franklin in his behalf, and consequently, it has helped to give him the preference over Lowis, who, moreover, being 64 years of age, as the letters in question show, would seem to deserve rest. For the establishment of a new system of missions, not only experience is necessary, but, also, the age of activity, to work and to do. We are not informed of the age of Carrol,¹ but it may be assumed to be a much more vigorous one than that of Lowis, since he is named last in the petition. Three points, then, were shown in the proposal that was sent to you with our dispatch of the 27th of September, 1783. The first was the establishment of a bishop, or of a Vicar-Apostolic invested with the episcopal character, in the states of the new American republic. His Holiness has this point at heart, and wishes that it be reduced to practice as soon as possible. It was said that the Holy Congregation would supply from its treasury an allowance for that bishop or vicar-apostolic. From the letter that is being sent to Mr. Carrol, Your Lordship will see that, with some delicacy, he is asked for information concerning the funds that may be available for those missions in America, not that there be a refusal to supply the amount needed, but, to examine carefully the amount to which this assistance may rise, all the more, since there is no information of what the living of a bishop or Vicar-Apostolic in America may cost. Until now, the Sacred Congregation has had no expenditures in that part of the world, and consequently, there is need of special information, to serve as guidance on this subject, which may be furnished by no one better than by Your Lordship who has managed the entire matter with so much zeal and dexterity.

¹ He was then 49 years of age.

The habitual stipends of bishops and of vicars-apostolic who are supported by the Sacred Congregation in the other three parts of the world, are of 200 or 300 dollars a year, at most, over and above the other, uncertain income that, even in the most barbarous countries, is obtained by him who, as pastor, bears all their responsibility. When the point of the supplement for the maintenance of the bishop or vicar-apostolic is determined, there will remain that of determining his selection. The latter might be in favor of Mr. Carrol, if he be endowed with the necessary requirements; and in this, it is necessary that Your Lordship seek light for our guidance. Meanwhile, the authority resting upon him will reveal the conduct of the man and the satisfaction that it gives, not only to the Catholics, but, also, to the congress, which, although it wisely purposes not to interfere in the affairs of our holy religion, deserves, nevertheless, and should have, all possible consideration, for the protection which should be expected from the congress, itself, upon occasion. When these two points will have been dilucidated, the destination of the bishop or vicar-apostolic will be determined as may appear to be to the better interest of those Christian communities.

The second point was the offer of the scholarships in our Collegio Urbano; and this point requiring no further investigations, Mr. Carrol is told, in the letter to him, that, for the present, he send two young men to be educated there. With this mission, our college will glory in the Lord that it lends itself to the education of the youth of the four parts of the world. It is suggested only to said Carrol that he form a plan for the expenses of the voyages, and this plan will serve as a guide for future stipends.

Finally, the third point concerned provision for a more extensive education of evangelical workers, by procuring from the generous piety of His Most Christian Majesty a retreat, in some seminary of France, for a greater number

of young Americans. The proposal that Monseigneur the bishop of Autun made to you on this subject, that is, to use one of the seminaries at Bordeaux, a city that is near the sea, and in commercial relations with North America, is excellent, and is quite pleasing to His Holiness. There is one thing that was not made clear in the dispatch of Your Lordship, it is whether Mgr. d'Autun meant, by his proposal to you, to assign some fund for the maintenance of these scholarships which were sought for eight or ten young Americans. If this be the case, the wishes of the Holy Father are accomplished; in the contrary event, the Holy Congregation being unable to assume the burden of this expense, it would be well for Your Lordship to make a new effort to succeed in the premises, facilitating matters in relation to the number of the young men, proportionately with the offers made, so that if it were not possible to arrange for eight or ten, there might be received, for the present, four or six, to be supported with some pension or ecclesiastical fund, to be assigned by that Most Christian Monarch. It is very necessary to have further light on this subject, for our peace and guidance.

For the rest, His Holiness and the Holy Congregation have greatly commended the diligence and the zeal of Your Lordship in the management of all this important matter; and as the congress sees well that church affairs are not of its competency, it has been decided to deal with this matter by letter, directly with the American missionaries, and for the present, with Mr. Carrol, who has been constituted their head, except in what concerns the young men who, it is hoped, will be received in the seminaries of Bordeaux, for which Your Lordship may continue to negotiate with Monseigneur d'Autun, or with whoever else can assist to the desired end. On the other hand, Your Lordship will not fail to convey to the Count of Vergennes, as well as to Mr. Franklin, the satisfaction of the Holy Father and of this

Congregation in the entire matter; and likewise, to Monseigneur d'Autun, when the conclusion of the question of the scholarships at Bordeaux will have been reached. While reiterating the assurance of our great obligation, I heartily offer myself to you, and remain.

XVIII. MEMORANDUM RESPECTING CATHOLIC MISSIONS
IN THE UNITED STATES.¹

The Catholic Mission in the regions of North America then subject to the dominion of Great Britain was begun and founded before 1640, during the reign of Charles I, by priests of the English Province of the Society of Jesus, who cultivated it at their own expense with manifold and great labors, at the beginning on the seacoast of Maryland, and afterwards they extended it to the interior and remoter parts of the same Province and also here and there into Virginia and Pennsylvania, with great increase everywhere of faith and religion. They and their successors of the same Society and Province, though harassed by various and multiplied vexations, persevered constantly in spreading the Catholic faith through the aforesaid regions, and in promoting everywhere the salvation of the inhabitants, until towards the end of 1773, by the authority of the Congregation de Propaganda Fide the Brief suppressing the Society of Jesus was announced to them—all the missionaries being members of the said Society. But, since there were no other priests whatsoever at hand, nor could others be obtained from elsewhere to aid this mission then in extreme peril, the same missionaries, although deprived of the aid of their brethren and religious institutes, in order that they might not abandon the faithful scattered in widely separated districts, and deprived of all spiritual succors amidst the troubles of a war constantly breaking out in hostilities on every side,

¹ Scritture Riferite, America Centrale, vol. II, f. 268.

with the approbation of the Vicar-Apostolic of the London District, held their stations, and with unabated zeal and industry persevered in cultivating the vineyard of the Lord amid many perils, and they still persevere in this work. But, being reduced in number, and of those who remain some being broken down by labor, others being advanced in years, they invited to the harvest those priests especially who being natives of North America were lately living in England and elsewhere. The number of those who are now laboring on this mission scarcely goes beyond twenty; but when duly authorized ecclesiastical jurisdiction is once established, many worthy priests will more easily be joined to them. For, liberty of conscience being granted and confirmed by the laws of the Republic, the Catholic faith at length seems to breathe freely, and the number of the faithful is daily increasing in all directions; furthermore, many Catholic families are now getting ready to emigrate from the more thickly settled sections of the country and to join the new settlements in the rich prairie lands along the Mississippi River, which recognize the United States Government. All these families earnestly ask for Catholic priests to accompany them to their new homes, and to remain there permanently with them.

XIX. THE CARDINAL PREFECT TO DR. JOHN CARROLL.¹

To Mr. John Carroll Superior of the Missions in the thirteen United States of North America.

That the abundant streams of the divine mercy may flow to the faithful in those parts, who have been long tried by the calamities of war, and that they may have a share in heavenly riches, our Holy Father Pius VI has benignantly extended to all and singular the Catholics of both sexes residing in the thirteen United States of America, who shall

¹ *Lettere*, vol. 244, f. 508.

have complied with the conditions of the enclosed document, the great Jubilee of the year 1776, to last for the space of one year, beginning from the day on which the present letter shall have reached Your Reverence. It will therefore pertain to you to make known this apostolical concession, and to promulgate it through the other clergymen in the aforesaid provinces, so that all Catholics may draw profit from this great treasury of the Church, and that charity being reëkindled, they may be lifted up to strong hope of the divine aid. Meantime, I beseech God to grant you prolonged health and an abundance of all blessings.

XX. THE CARDINAL PREFECT TO BISHOP JAMES TALBOT.¹

To his Lordship James Talbot, Bishop of BIRTHA, Vicar-Apostolic in the Kingdom of England. London.

As the Catholics inhabiting the thirteen United States of America have been forbidden by the magistrates of that Republic to have any longer as their Superiors Vicars-Apostolic dwelling in foreign countries, and as for the preservation of religion the missionaries dwelling there have petitioned the Holy See to provide for their spiritual necessities, the Sacred Congregation of the Propaganda with the approbation of His Holiness Pius VI, has appointed as Superior of said Mission John Carroll, a man of approved virtue and ability, and has granted to him all necessary and proper faculties independently of any ecclesiastical jurisdiction save that of the Sacred Congregation. Furthermore, His Holiness judges it fitting to appoint, and intends shortly to appoint for those provinces a Bishop or Vicar-Apostolic with episcopal title and character who shall have power to administer to the faithful all the offices of religion that require Episcopal authority. I, therefore, hasten to communicate this to Your Lordship, to whom the spiritual care of those Catholics was formerly entrusted; not doubting that

¹ Lettere, vol. 244, f. 524.

the foresight of this Congregation in providing for the welfare of religion will be most pleasing to Your Lordship also, I pray that God may prolong your life, and protect you.

XXI. THE CARDINAL PREFECT TO THE NUNCIO.¹

To Monseigneur the Archbishop of Seleucia, Apostolic Nuncio at Paris.

JUNE 30TH, 1784.

I owe to the attested diligence of Your Lordship this prompt information of the happy results of the assistance lent in the United States of America by the Chevalier de la Luzerne, minister of the court of France to those states. I have already begged Your Lordship to thank, also in the name of His Holiness, that worthy count of Vergennes, for the efficiency with which he has lent himself to the establishment of those missions. In view of the favorable reply of the above Chevalier, Your Lordship will be able to acknowledge those offices also. Meanwhile, direct correspondence having been established with Mr. Carroll, who has been put at the head of those missions, matters, little by little, will be made smooth, without further annoyance and inconvenience to that minister. The only point awaiting solution, as I wrote to you, was as to information from Monseigneur d'Autun concerning the scholarships in one of the seminaries of Bordeaux, that is, whether the Prelate consented to assign to those scholarships a fixed income, for the Sacred Congregation is not in a position to undertake the burden of them, while that of the scholarships at this college and of the supplements for the support of the bishop or Vicar-apostolic in America will be of considerable weight.

XXII. THE NUNCIO TO THE CARDINAL PREFECT.²

Without communicating to the Count of Vergennes the

¹ Lettere, vol. 244, f. 541.

² Scrittura Riferite, America Centrale, vol. II, f. 272.

contents of the respected letter that Your Eminence was pleased to write to me on the 9th of last month, concerning the matter of the missions in the provinces of the new republic of the United States of North America, on Tuesday, I told him that the Congregation of Propaganda Fide, with the approval of the Holy Father, had chosen Mr. Carroll for superior of those missions, and that, accordingly, the Sacred Congregation was sending to Carroll, with an official letter, all the necessary faculties and instructions, reserving the purpose to elect him vicar-apostolic with the character of bishop, when proofs of his ability and capacity will have been received, together with the information requested of the Chevalier de la Luzerne, minister plenipotentiary of the Most Christian King near the states of the aforesaid republic, who will be in France in a few days. The Count of Vergennes, and Mr. Franklin, showed themselves to be most pleased with this information, and charged me to thank you for it, most especially; the Count of Vergennes undertook to send with his dispatch the letter of Your Eminence, and one from me, to Mr. Carroll. Mr. Franklin would have wished that Carroll had already been elected bishop, assuring me that the American congress will be most pleased with such a consummation, and will not oppose Mr. Carroll's going to Canada for his consecration by Monseigneur the bishop of Quebec, the nearest place, and not as inconvenient or expensive as it would be to come to France, or to go to the Island of Santo Domingo. In order not to make Mr. Franklin believe that financial considerations entered into the business, I abstained from speaking of the cost of living for a bishop, or Vicar-Apostolic with episcopal character. I did ask Mr. Franklin, however, how much it would cost, approximately, to bring two young men from America to France; he answered that, as the passage is not yet reduced to regular tariff, he could not give me a specific answer, but, that it could not be more than 70, or 80, Louis

d'or, which is equivalent to from 1680 to 1920 livres. With regard to the eight or ten young Americans whom, as I had the honor of informing Your Eminence by my letter of the 17th of May, Monseigneur the bishop of Autun proposes to establish in one of the seminaries of Bordeaux, to pursue there the necessary studies to become able missionaries, their expenses will be defrayed by the Most Christian King, who has it very much at heart to provide those missions with capable subjects; but Monseigneur d'Autun is not yet certain whether a special fund will be destined to this purpose, or whether he will give a sum each year, for eight, ten, or more students, according to requirement; wherefore, I limited myself to saying that "two or three students may be received at the college of the Propaganda, which latter will not only support these students, but, will provide for the support of the bishop *in partibus*, vicar-apostolic, to be sent to Maryland". Your Eminence will see, therefore, that the matter is admirably well under way and that nothing is wanting, except to receive the information asked from America, which will probably be furnished by the Chevalier de la Luzerne. This is all that occurs to me of which to inform you, while with all homage I have the honor to be

Of Your Eminence, the Very Humble, Devoted, and Grateful Servant

G. Archbishop of Seleucia.

Paris, July 5th, 1784.

XXIII. THE CARDINAL PREFECT TO THE NUNCIO.¹

To Monseigneur the Archbishop of Seleucia, Apostolic Nuncio. Paris.

JULY 31ST, 1784.

The attested wisdom of Your Lordship has so well conducted the matter, happily begun, of the establishment of the

¹ Lettere, vol. 244, f. 624.

missions in the provinces of the new republic of the United States of North America, that His Holiness, to whom full relation of all has been made, has not only been much pleased, but, has praised you a great deal for it, and especially for securing the education, at one of the seminaries of Bordeaux, of eight or ten young Americans, who are to be supported by the liberality of His Most Christian Majesty. His Holiness desires, accordingly, that Your Lordship will be pleased to send, without delay, an official letter of thanks to Monseigneur the bishop of Autun, to whose department the Matter belongs. If you deem it expedient, take advantage of this opportunity to suggest to that Prelate that a fixed fund would be more expeditious and less subject to variations. Your Lordship acted with great wisdom in the matter of informing the count of Vergennes and Mr. Franklin of the selection of Mr. Carroll as the new superior of the above missions. Let Mr. Franklin not doubt that, in what depends upon us, it will be sought to invest Mr. Carroll with the episcopal character as soon as he has informed us of the status of the Catholic religion in those provinces and of the system to be adopted. Meanwhile, the two young Americans called to our college will be expected, and Your Lordship, who is in correspondence with Mr. Carroll, can request him to send them, and undertake in our name responsibility for the reimbursement of the expenses of their voyage. Which is all that occurs to me to suggest to you, and reiterating the assurance of our great obligation, I heartily offer myself to you, and remain.

XXIV. FRANKLIN TO THE NUNCIO.¹

Mr. Franklin assures His Excellency the Nuncio of his respect and sends him a copy of the instruction of Congress

¹ Scritture Riferite, America Centrale, vol. II, f. 275. The instructions enclosed are printed in the *Secret Journals of Congress*, IV, 493.

which he had the honor of communicating to him, yesterday, with a translation which he seemed to desire.

Passy, August 18th, 1784.

XXV. THE NUNCIO TO THE CARDINAL PREFECT.¹

Your Eminence may be well assured of the consolation that I derive from seeing by your worshipful letter of the 31st of July that the Holy Father deigned to be content with the course that I have followed to bring this matter of the establishment of the missions in the provinces of the new republic of the United States of North America to its desired end, and that he was especially pleased with the assurance of an education, at one of the seminaries of Bordeaux, of eight or ten young Americans, who are to be supported by the liberality of the Most Christian King. I will forthwith comply with the order that Your Eminence was pleased to give me in the name of His Holiness, to send an official letter of special thanks to Monseigneur the bishop of Autun for the part that he takes in the establishment of these young Americans; but I do not allow myself to hope that he will be willing to establish a fixed fund, because it is not certain that, as time goes on, the American Republic will continue to be grateful for the signal favors and services of France, and that revolutions will not occur, similar to that of Canada. It is necessary to accept with pleasure what may be obtained, and to be content with it, and to leave the future to what it will please God to dispose.

I will inform Mr. Franklin that the Congregation of Propaganda Fide, for its own part, is very much disposed to hasten the consecration of Mr. Carrol as bishop, as soon as he shall have given an account of the status of the Catholic religion in the provinces of his republic of America and of the order of things to be established there; and, also,

¹ Scrittura Riferite, America Centrale, vol. II, ff. 279-280.

that the same Sacred Congregation expects with pleasure that the coming of the two young Americans who are called to its college will be hastened, and has already instructed me to defray the expenses of their voyage.

Mr. Franklin having communicated to me an extract of the instructions had from Congress under date of the 11th of May, 1784, concerning the request that I made of him, I begged him to furnish me a copy and a translation of it. He sent me both, with a note under date of the 18th of the present month; and I herewith transmit them to Your Eminence. I do not doubt that His Holiness and the Congregation will be pleased to learn through the above extract of the respectful sentiments of Congress towards His Holiness and towards the Pontifical State, and that the body in question declares that the affair, relating, as it does, to purely spiritual matters, is foreign to the powers and jurisdiction of Congress, which has not authority to grant or to refuse the request, that power being reserved to each state individually. And, ever more anxious to follow the most esteemed commands of Your Eminence, with all homage I subscribe myself

Of Your Eminence the Very Humble, Devoted, and Grateful Servant

G. Archbishop of Seleucia.

Paris, August 23d, 1784.

XXVI. THE CARDINAL PREFECT TO THE NUNCIO.¹

To Monseigneur the Archbishop of Seleucia, Apostolic Nuncio in Paris.

SEPTEMBER 25TH, 1784.

I have seen with great satisfaction the answer that the Congress of the United States of America gave to Mr. Franklin in regard to the request that you made of him, and the Supreme Pontiff has been informed of the senti-

¹Lettere, vol. 244, f. 781.

ments of respect which that Congress entertains for His Holiness and for the Pontifical State. I give you exceptional thanks for such gracious courtesy, and thank you also for the further offices that you had in mind in relation with Mr. Franklin, in regard to informing him of our disposition for the investiture of Mr. Carroll with the episcopacy.

In that connection, I should inform you of the pleasure of this Sacred Congregation at the arrival of two young men from Madagascar, to be educated at this Collegio Urbano, hoping that in due course they may be of great assistance to the newly established mission of that island, in regard to which several opportune measures have already been taken. I will not omit, therefore, to recommend again to the attested zeal and efficiency of Your Lordship the renewal, to the Marshal de Castries, of those offices in this relation to which I referred in my letter of the 7th of July last; and promising myself the most happy results through your masterly management, I heartily offer myself to you, and remain.

XXVII. THE NUNCIO TO THE CARDINAL PREFECT.¹

After testing and causing to be tested the stability of vocation for the ecclesiastical state of Mr. John Thayer, native of Boston in the new American republic, considering what Your Eminence was pleased to suggest to me in your revered letter of the 27th of September, 1783, and in view of the faculties conveyed to me from His Holiness Our Lord by the audience letter of the 21st of the same month, yesterday, in my private chapel, I gave the clerical tonsure to the aforesaid Mr. John Thayer. This new ecclesiastic, recommended by me to various persons, and especially to Monseigneur the Archbishop of Paris, has been placed by him in the seminary of Saint Sulpice, here, and

¹ Scrittura Riferite, America Centrale, vol. II, f. 284.

he will continue the necessary studies at that establishment, to advance in the state that he has just entered. Of all of which I inform Your Eminence in order that you may cause it to be recorded in the Secretary's office of the Congregation of the Propaganda, while with all homage I subscribe myself

Of Your Eminence the Very Humble, Devoted, and Grateful Servant

G. Archbishop of Seleucia.

Paris, November 15th, 1784.

XXVIII. THE CARDINAL PREFECT TO THE NUNCIO
(DORIA).¹

To Monseigneur the Archbishop of Seleucia, Apostolic Nuncio at Paris.

DECEMBER 11TH, 1784.

It was the source of greatest satisfaction to me to receive the news that Your Lordship was pleased to send me, concerning Mr. John Thayer, native of Boston, to the effect that, after trying and causing to be tried the stability of his vocation for an ecclesiastical life, Your Lordship, in view of the faculties granted to you by His Holiness under date of the 21st of September, 1783, had conferred the clerical tonsure upon Mr. Thayer in your private chapel, and further, that you had succeeded in obtaining that Monseigneur the Archbishop of Paris should place him in the seminary of Saint Sulpice, where he may continue the studies that are necessary in the state that he has adopted. I could not express to Your Lordship the gratitude of this Holy Congregation for the promptness with which you conduct its urgent business matters to their required ends, which is due, not only to your zeal, but, also, to the prudent skill and to the masterly efficiency of Your Lordship. Nevertheless, I will not omit to offer you the most expressive

¹ Lettere, vol. 244, f. 942.

and affectionate thanks, assuring Your Lordship of the absolute satisfaction and most lively gratitude of these my Most Eminent Lords and my own. Expecting of your accustomed diligence some consoling development, I heartily offer myself to you, and remain.

XXIX. INSTRUCTIONS FOR THE NUNCIO (DUGNANI).¹

Instructions to Monseigneur Dugnani, new nuncio to France, May 24th, 1785.

In order that Monseigneur Dugnani, the new nuncio to Paris, may have an idea of the course until now of the matters with which the Sacred Congregation of the Propaganda has been dealing through the intermediary of the nunciature of France, it is necessary that he be informed of the fact that there are at Paris two well known seminaries that are in correspondence with the Propaganda, these are the Seminary of Foreign Missions and that of Saint-Esprit. . . .

Finally, Monseigneur the Nuncio should know of the establishment that it has been proposed to give to Catholicism in the new republic of the United provinces in America. This matter crowned the nunciature of the Most Eminent Doria, to whose zeal and activity is due the merit of the entire work.

It has been determined to establish a vicar-apostolic in that part of the new republic that may appear to be the most desirable for the purpose. The Sacred Congregation has promised to contribute to the support of the vicar, who will be invested with the character of bishop also. The subject for this dignity has been selected; he is a certain Mr. Caroll, who is a missionary in that country, and of whom the Congregation has received the best reports. The selection of this subject was ardently desired also by the minister Mr. Franklin, who is residing at Paris.

¹ Istruzioni, vol. I, f. 385.

But, in order to have new workers among those Christians, the Eminent Doria thought of obtaining from the munificence of the Most Christian King an assignment for eight or ten young men, to be brought from America to be educated at one of the seminaries of Bordeaux, and received full assurance of its granting from Monseigneur d'Autun, who has the ministry of ecclesiastical benefices.

In view of this, the Congregation, also, opened in its Collegio Urbano two scholarships for as many young Americans to be educated there at its expense.

All of this plan was accepted with pleasure by Mr. Franklin, and also by the congress in America, to which, it was recommended by the worthy count of Vergennes; but the answers awaited from the said Mr. Carroll have not yet been received.

Monseigneur the Nuncio will see what the course of this matter has been, by the original letters, which are furnished him. This being all etc.

XXX. CRISTOFORO PIERACCHI TO THE CARDINAL
PREFECT.¹

Through the minister plenipotentiary of the United States here, I have found a favorable opportunity to send the letter that Your Eminence deigned to address to me, expeditiously and with safety, by some Americans who are acquaintances of Mr. Carroll and from his own country. . .

Cristoforo Pieracchi.

Paris, September 5th, 1785.

XXXI. EXTRACT FROM THE ACTS OF THE CONGREGATION.²

At the general congregation of propaganda fide, held on the 14th of September, 1789, there were present the follow-

¹ Scritture Riferite, America Centrale, vol. II, 324.

² Atti, 1789, f. 369.

ing Most Eminent and Reverend Lords Cardinals, to wit: Antonelli, prefect, Carrara, Valenti, Archinto, Busca, and Borgia. And also, the R. P. D. de Carpineo, prosecretary and Apostolic pronotary.

Report of the Most Illustrious and Reverend Dom. de Carpineo, prosecretary. . . .

5.¹ At the general congregation of the 23d of June of last year, a petition was presented in the name of all the clergy of the confederate provinces of America by three of its deputies, Messrs. John Carroll, Robert Molineux, and John Ashton, showing that, in order to check certain refractory ecclesiastics who boast that they are not bound to obey a simple vicar, exercising only an uncertain jurisdiction which is forbidden by the laws of that republic, and in order to provide in a more stable way for order and the propagation of the Catholic religion in those states, it was absolutely necessary that His Holiness would deign to erect a diocese, immediately dependent upon the Holy See, and that, to make the selection, as well as the authority, of the new prelate less suspicious, it seemed to be very desirable that His Holiness would grant that, on this first occasion, at least, the bishop be nominated by that part of the clergy that at present has the care of souls in said provinces. In view of that petition, Your Eminences, after mature examination, deigned to resolve: "His Holiness is to be consulted in regard to the designation for this time only of the new Bishop, and let Mr. Carroll certify to the Sacred Congregation as to the place where the See should be erected, or rather where the titular Bishop should take up his residence," and this determination was graciously approved by His Holiness in the audience of the 6th of July. Notice was therefore given to those deputies of the grace that His Holiness accorded to them, ordering that, in the first place,

¹ Atti, 1789, f. 378 v.

they examine well, to establish the location of the episcopal see and to determine whether the bishop should take the name of the place selected for the see, or should be, on the contrary, a titular bishop established there; after which, they might nominate the person who, by his piety, prudence, and learning, appeared to them to be the most worthy of this dignity, in order that the selection might then be confirmed by the Holy See.

Now the above deputies, humbly offering thanks to the Holy Father and to this Holy Congregation for the grace kindly accorded to them, to the consolation and spiritual advantage of that Catholic population, write under date of the 18th of May last that the general sentiment has shown itself to be that a bishop with ordinary jurisdiction would be much more suitable for the purposes of the spiritual government than a titular bishop, and that he would be, also, more acceptable and less suspicious to the states; and on the other hand, that Baltimore had been unanimously selected as the place for an episcopal see, that being a city in the center of Maryland, where the greater part of the faithful and of the clergy are to be found, and whence the faith has been happily disseminated through the other provinces. And finally, they say that, after the celebration of the Mass of the Holy Ghost, the assistance of the Father of lights having been implored, the votes of those present, as well as those that were sent from a distance, were counted, with the result that the Very Reverend John Carroll, the present superior of those missions, was duly elected bishop, having received 24 votes, while two other candidates, Ignatius Mattheros (*Matthews*) and Henry Pile, received only one vote, adding that three of the electors were either unwilling, or neglected, to send in their suffrages.

Wherefore, they beg His Holiness that he will deign to approve and confirm this choice and that he will grant to them the episcopal see, which is greatly desired by the Cath-

olic population, and not disagreeable to the protestants themselves, and they commend their cause to the attested good will and protection of Your Eminences.

Rescript.

The letters of the American clergy. who indicated the City of Baltimore as best adapted for the Episcopal See, and designated Rev. John Carroll as Bishop thereof, having been reported by me, their Eminences approved of both, referring it to His Holiness.

SEPTEMBER 17 OF THE SAME YEAR 1789.

The report having been made by me to His Holiness, he graciously approved the decision of the Sacred Congregation, and ordered me to draw up the Apostolic letters to be forwarded for transmission to the Secretariate of Briefs.

L. Card. ANTONELLI, Prefect.

(In the margin): See the Register of decrees p. 458. Written to the principal missionaries of the United States on the 14th of November. See letters of the Sacred Congregation. P. 599. Written to the elect Carroll. P. 668.

XXXII. DECREE OF THE CONGREGATION.¹

Decree of the Sacred Congregation de Propaganda Fide, held on the Fourteenth of September, 1789.

Since by the Decree of this Sacred Congregation, approved by His Holiness, it was certified that it would be most conducive to the progress of the Catholic religion, if a Bishop with ordinary jurisdiction for the spiritual government of the faithful inhabiting the United States should be constituted, and for this reason the question had been proposed to the priests having the care of souls in those parts, as to what city seemed best fitted for the Episcopal See, and also, by special favor and for this first time only, it was granted to the same Clergy that they should select a

¹ Decreti, 1779-1789, f. 458.

candidate fitted for this office, to be proposed to the Apostolic See; and since from their recent letters to the Sacred Congregation, it was signified that the City of Baltimore in Maryland was best suited, on account of its favorable commercial relations with the other parts of the country, and that from it originally the Catholic faith had been spread to them: and furthermore, that the man from their assembly of the Clergy best qualified for sustaining the burden of such an office was, by almost unanimous vote, Reverend John Carroll, who was already with great success fulfilling the duties of Vicar-Apostolic, and that, furthermore, they had sent a report of all their proceedings to the Holy See: Therefore, all these things having been by me referred to the Congregation, their Eminences concluded that His Holiness should be petitioned to erect the City of Baltimore into an Episcopal See, and to confirm the election of John Carroll as Bishop of the said city with ordinary jurisdiction over Clergy and Laity and all Catholics dwelling in the territory subject to the United States, and with all other necessary and proper faculties. On the 17th of September of this same year, the report of these proceedings having been made by me to the Sovereign Pontiff, His Holiness deigned to approve the decision of the Sacred Congregation, and ordered the Apostolic Decree in form of *Brief* to be expedited. Given, &c.

XXXIII. THE CONGREGATION TO FATHER MOLYNEUX AND
THE OTHER PRIESTS IN AMERICA.¹

To the Reverend Robert Molyneux, John Ashton, Charles Sewall and other Priests having the care of souls in the United States.

Nothing more acceptable and pleasing could happen to us, than that all ambition being laid aside, and without being

¹ *Lettere*, vol. 255, f. 599.

influenced by party spirit, you should have nominated, by almost unanimous consent, John Carroll as the first Bishop of the new See of Baltimore. For, since our Holy Father Pius VI was fully aware of the unblemished reputation of Mr. Carroll and of the remarkable zeal with which for many years he has strenuously labored there for the salvation of souls, His Holiness has confirmed by Apostolic Decree the liberty of this first election granted to you by special favor, and which you have exercised with such rectitude and wisdom. Therefore, after the new Prelate shall have been duly consecrated, nothing more remains than that you vie with one another in stretching forth your helping hands for the cultivation of that most flourishing vineyard, and that being admitted to a share of the pastoral solicitude you should labor with united forces for care of that flock. By this means you will bring to a happy conclusion the work so splendidly begun, and in the mystical body which has now received a head, will be verified that which was worthy of admiration in the first followers of Christ,—one heart and one mind. As we are certain that this will be the case, in order that you may fulfil it exactly, we, in union with you, implore Almighty God that the choice of your Bishop may correspond with your desires and our hopes.

XXXIV. THE CONGREGATION TO BISHOP CARROLL.¹

To the Right Reverend John Carroll Bishop of Baltimore.

NOVEMBER 14, 1789.

We cannot sufficiently express in words the extraordinary delight that we felt when that distinguished convention of the Clergy, assembled under the call of this Congregation, cast an almost unanimous vote for you, and designated you to occupy the new See of Baltimore. For, in the first place, we entertain the highest hopes that the Christian people,

¹ Lettere, vol. 255, f. 668. See Shea, *Life and Times*, p. 335.

being strengthened in the faith by the consolation of having a new Bishop, will grow stronger and firmer in the practices of the faith. Then, we congratulate ourselves, that in the conferring of this additional dignity, you have been nominated by the clergy. For, such is the opinion that we had already formed of your deserts, that we can entertain no doubts but that you will fully satisfy the requirements of this new honor and of the burdens that it imposes. Our Holy Father Pius VI shared also in the joy that we experience since he had formerly appointed you Vicar-Apostolic in those States, and he most gladly embraced the opportunity of increasing your dignity, and, therefore, with the plenitude of Apostolic authority he has declared you to be the new Bishop of Baltimore by Apostolic Letters which are herewith transmitted to you. Consequently, we congratulate you on this new accession of dignity, and earnestly exhort you, that relying upon the divine aid, you undertake with promptitude of spirit the care of the flock entrusted to you. It is a glorious thing and a great distinction to be able to offer to God the first fruits, as it were, of that vineyard. Rejoice, therefore, in so great a blessing, as well for your own benefit, as for the salvation of others, and the promotion of the Catholic faith, which we confidently trust will strike deeper and deeper roots as time goes on in the wide extended territories of that new world. That you may not be destitute of the faculties which the Apostolic See is accustomed to grant to the Bishops of the Indies and of America, we enclose to you the first formula of them, which you can make use of for those of your Diocese, as you may wisely in the Lord judge to be expedient: nevertheless, make use also of the faculties, as Bishop, which were formerly granted to you as Vicar-Apostolic. If you stand in need of any other whatsoever, refer the whole matter to me carefully, and whatever is required for the spiritual benefit of your people, I shall not refuse. As soon

as possible, make a personal visitation of all the Provinces and the districts inhabited by Catholics, correct evil customs, put an end to abuses, exhort the missionaries to be energetic in the performance of their duties, suffer no one to undertake the care of souls and administer the Sacraments without your permission. If you be shorthanded for Priests, see to it, as to what country it is best to invite recruits from, but take care lest quarrels and dissensions may arise from the diversity of character and disposition which generally exists amongst the natives of different countries. For which reason, principally, we do not permit Italian priests to go thither; and, besides, they very rarely speak English. "Impose not hands lightly on any man": but enlist amongst the Clergy only such as have given proof of piety and learning in the Seminary. For the rest, may God preserve you long for the benefit and increase of that Church.

RECORDS IN BOOKS.

A number of books in the Library of our Society have autographic inscriptions or records which may be of interest, if not of historical value. A few are herewith presented:

The "Nuevo Caton Cristiano y Catecismo de la Doctrina Cristiana para Educar y Ensenar a Leer a Los Niños: Su Aula D. Pedro Barrera y Lombero—Mexico 1850", was presented to our Society by Admiral Richard Worsam Meade, the third of that name. In it on separate sheets to conform to the size of the Catechism has been written the following by his father, Captain Richard Worsam Meade of Philadelphia, and former United States Consul in Spain, who was the father of General George Gordon Meade, the Victor of Gettysburg, who was born in Spain, December 30, 1815, and baptized in the Catholic Church, January 8, 1816. His godmother was Christina Gordon y Prendergast, mother of Don Luis y Prendergast, Marquis of Las Tunas and Captain General and Viceroy of Cuba.

The name "Worsam" in the Meade family was adopted for his son by George Meade, the father of Richard Worsam Meade, because of his marriage with the daughter of Richard Worsam, Esq., one of His Majesty's Council of the Island of Barbadoes who died in Philadelphia in 1766, aged 65 years.

Richard Worsam Meade's son, Captain R. W. Meade, and his son, Admiral R. W. Meade, both naval officers, retained the Catholic faith, while General George Gordon Meade, of the United States Army, lost it.

The letter of R. W. Meade gives evidence of his faith and of his earnestness to have it transmitted to his children.

WASHINGTON, Sept. 1st, '51.

My dear

"Struck with the simplicity and singular beauty of the within little 'Caton Cristiano', which I lately *recognized* and procured in Acapulco, I was led to translate it; I say, *recognized*, for when a child at school in Madrid *this* little catechism was the *first* work of instruction taught me, & you may be sure I was *vividly* and most agreeably reminded of my childhood. You will readily perceive the imperfection of the edition I send, printed in Mexico, replete with typographical and various errors. I send it, therefore, the only copy I have, begging that you will procure me if possible, in Havana, several editions printed in Spain, Madrid, or Valladolid.

"I desire a similar edition of *this very Caton Chistiano* by 'Dn Pedro Barrera y Lombera', 'late curate of the parish of Sⁿ Juan Bautista de Valladolid de Espana.' I am wedded to this, and to this only as my *first* teaching in Spanish as a boy of 8 yrs. The 'Caton' is of *great* antiquity. I saw at Mt. St. Mary's, Emmettsburg, this summer an edition of 1780 published in Madrid, in possession of my venerable friend and old professor, the Rev^d H. Xaupi, who was the prefect of St. Mary's College, where I was placed after my return from Spain.

He values his copy & would not even lend it for fear of accident or loss. It is *valuable* to him, for those lads who come from Spain, Cuba, Mexico, Peru, Chile, Ecuador, N. Granada, Venezuela, Bolivia & Nicaragua to be educated at Emmettsburg. Therefore should you not be successful in procuring an edition similar to this printed in Spain, Cuba or Mexico & you can not mistake it (for of all the editions I have ever seen they have been the same with little or no alterations from this one which I send you), please consult some learned priest & submit *the one enclosed*, after procuring the authority of the Archbishop for its correc-

tions: and after correction get me the Archbishop's *approval* that it is correct, & *his permission* to get up another edition, which I would desire to do, because of the great good this simple & *superior* little brief work of Christian Doctrine (over all other catechisms I ever saw) has done & would hereafter do. I know not what your experience is or has been, but mine is that those youths of Spanish origin (of course all Catholics) who come to this country & who cannot afford to go to our Colleges, particularly as they *imbibe Protestant* ideas, and, by this association return to their mothers, Protestants. May the teachings of this *simple* and *nearest to perfection*, little work containing the brief of our daily duty, prove acceptable and of use to them.

"The last Council adopted for our Country, a catechism and of course *our* Archbishops & Bishops *cannot* recommend or approve of this edition of a catechism, except perhaps for the lads of Spanish origin of tender years, who come to our Country to be educated, to be used by them as a *primary* till they become familiar with the English language, to study the one adopted for our country.

"Our Bishops of California, Oregon, New Mexico & Sonora might approve & use it, but except as stated, or as a present for a premium, our Colleges could not select it.

"Do, my dear, try to get me a correct edition, approved.

"Whether I am encouraged to publish it or not, it will answer for my children, to preserve in the archives of my family.

"Faithfully yours,

"R. W. MEADE."

[34-14-64]

In "Das Paradeis Gartlein," 1746, is the following record: "Mary Lebeck daughter of Anthony & Elizabeth was born Nov. the 1st, 1781."

Ann (?) Lebeck, daughter of the above (?) Anthony & Elizth Lebeck, was born the 10th day of February, 1786.

In the Ordo for 1823 which belonged to Father Gallitzin, is this record: "Maria Elisabeth nata die 26 Jan. 1827, filia Franc. Galespy et Hanna Miller."

"A Treatise Concerning the Sanctification of the Lord's Day," &c., by the Rev. John Willison, late Minister of the Gospel at Dundee.

Glasgow: Printed by John Robertson for E. Wilson, Bookseller in Dumfries. MDCCLXVII (300-1): Deposited by Martin I. J. Griffin, has the following: "Frank Cahoon, his Book, October 9th Day. He was bound to Joseph Israel in the year of Our Lord 1782."

"Mark Cahoon his Book. Steal not this Book for fear of Shame for underneath Lies the Owner's Name.

"Mark Cahoon his

"Book 1782."

In "Travels of an Irish Gentleman in Search of a Religion," Vol. 1, London, 1833, is this record:

"This Book was sent to me at Stockholm on the day of its publication in London by my excellent kind hearted and very clever Friend, Colonel Charles Fox, son of Lord Holland and son-in-law of King William 4th.

"I send it to my Friend to my best & dearest Friend Joseph R. Ingersoll of Philadelphia, the man in this world for whom I have the truest esteem & in whom I have the greatest trust.

"CHRISTOPHER HUGHES."

"*Baltimore May 22d 1834.*

"This book was presented to the Society by the late Henry J. McCloskey, 932 Randolph Street, Philadelphia."

A GREAT CATHOLIC HISTORICAL WORK.

HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA,
Colonial and Federal. Vol. I, Part II. By the Rev.
Thomas Hughes, S.J. Burrows Brothers, Cleveland.
Price, \$4.50.

This volume covers the period from 1605 to 1838 and makes the third volume of the work.

The History is really the first Catholic historical work issued in this country. Father Hughes was engaged for eleven years in seeking material and preparing for its publication. It is largely documentary. Critical history cannot be satisfied with what Napoleon Bonaparte characterized as "the romance of Tacitus" and the "sounding words of Gibbon". It demands documents, and this history supplies them in abundance.

The laudatory notices of this volume may be summed up in the words of the *London Tablet*, April 23, 1910: "Father Hughes is to be congratulated on his success in keeping up to his own high standard. One need not fear that the work done on these documents will ever need revising."

The commendations evoked by preceding portions of the History can be extended to this latest volume: "It bids fair to rank as the most important contribution to American history in many years. . . . It promises to be an enduring monument to the tireless research and ripe scholarship of its author."

The Librarian of the Society has found the volumes of extreme usefulness and of great historical value. The old missions of the Jesuits in Maryland and Pennsylvania—St.

Inigoes, Newtown, St. Thomas's, Bohemia, White Marsh, Deer Creek, Frederick, St. Joseph's, Philadelphia, Goshenhoppen, Lancaster, and Conewago—are so frequently referred to that their documentary history and description seem to be complete. Future writers cannot ignore the authentic documents (many of which are here presented for the first time in print) concerning the American Hierarchy in the early part of the last century. So too, many members of the Society of Jesus, many secular clergymen, prominent in their day and generation, shine forth in the light of their letters, from which their characters may be gauged, just as from their achievements and policies here commemorated we may judge of the share they had, and the influence they exerted, in directing the course of ecclesiastical affairs, and in the upbuilding of the Church in America after its foundations had been laid. The historical student who delves into the Index will be repaid for his prospecting and labors, not only by the steady ingathering of valuable information, but also because he will often unearth a rare nugget of fact or a sparkling gem of truth.

MANUSCRIPT DOCUMENTS OF CATHOLIC INTEREST.

EARLY MISSION RECORDS OF DETROIT.

C. M. Burton, Esq., Detroit, Michigan, has "copies of the records of St. Anne's Catholic Church, the first mission established in Detroit and still in existence; also of the Church of the Assumption, a Huron mission established on the Canadian side of the Detroit river. These records cover the period from 1704 to 1842, giving dates of baptism, marriage and burial of French Catholics and converted Indians and comprise twenty volumes of manuscripts." He has also a copy of "An account of the Catholic Church in the Diocese of the United States, by the Rev. J. Dilhet of Baltimore, 1807."

A copy of this is being prepared for our Society.

(Thwaites List of MSS. Collections, p. 1246.)

ILLINOIS REGISTERS.

The Chicago Historical Society has letters of Col. John Hamtranck, a Catholic Canadian officer of the American Revolutionary War and the War with the Indians under General St. Clair.

The Society also has extracts from the register of births, marriages and deaths of the parish of the Conception of Our Lady, Kaskaskia, from 1695 to 1834 (one volume); also the register of births and marriages of the Parish of St. Anne du Fort Chartres, Illinois, copied and indexed by Oscar W. Collet (one volume).

Also in the Mason Collection transcript of manuscript by Father Allouez.

The Chicago Public Library in the Papers of Elihu B. Washburne, American Minister to Paris, has his account of his efforts to save the life of Archbishop Darboy during the Commune of 1870.

SPANISH-AMERICAN DOCUMENTS.

The private library of Edward E. Ayer of Chicago has a manuscript "Historia de las misiones Jesuitas en la California baja desde su establecimiento hasta, 1737. La paz—1736. Santiago. 1737. 187 lvs. 8°, by William Gordon."

Also "Varices Cartas sobre el mision à Sonora, 1768-9. 5 lvs. By Francisco Garces."

Also "Misiones de Monterey en California 1772 by M. Constanse. 4 lvs."

Also "Noticias sobre las Misiones de California. Mexico, 1774. By Felipe de Neve. 4 lvs."

Also "Carta sobre las Misiones de Sonora 1775. 5 lvs. By Sylveeter de Velez de Escalante" (copy).

Also "Informe sobre las misiones escrito al Padre Morfi. 1779? 8 lvs."

Also "Carta y Memorial al Rey de Espana sobre las misiones, Chihuahua 1777 by B. de Miera y Pacheco. 5 lvs."

Also "Diario a las misiones de Texas y Nueva Mexico en 1777. 290 lvs."

Also "Informe sobre Sonora y sus misiones. 76. lvs.", and other Spanish American documents.

FRENCH-AMERICAN DOCUMENTS.

Among many French transcripts or original documents Mr. Ayer possesses a letter of Father Simon Le Moyne: "Lettre à Monsieur le Curé de St. Martin Beauvais, Dentr Residce de la Conception avec Hurons, ce 25 May 1639" (1 page).

Also "Father Claude Dablon, S.J.: Des Missions Iroquois en l'année 1676. 32 lvs."

Also "Hyacinthe Perrault Protestation de RR. PP. Recollets de la province de Quebec. Contre Mgr. de Québec qui avait ordonné la fermeture de leur couvent de Montréal, Québec, 6 de Juillet 1694. 5 p. 8°.

Also other papers of Catholic American interest.

Among the New England documents is a letter from James Dean to Rev. Stephen Williams with information about his sister Eunice Williams. She was, when a child, captured by the Indians of Deerfield, Massachusetts, taken to Canada, raised a Catholic, married and remained in Canada, refusing to return. An account of her may be read in the *American Catholic Historical Researches* for January, 1898.

ST. LOUIS AND LOUISIANA DOCUMENTS.

The Missouri Historical Society at St. Louis, has documents relating to the history of the Catholic Church in St. Louis, as early as 1774.

The private library of Louis Houck, Cape Girardeau, Missouri, contains "considerable material concerning the Acadian families who settled in Louisiana."

BOHEMIA MISSION. ITS REGISTERS.

IN 1704 the Jesuits established a mission at Bohemia, Maryland. The Order continued in charge there until June of 1898, when it was surrendered to the Bishop of Wilmington.

The registers of the mission have not all been preserved. There are a few entries of baptisms in 1750-1752 by Father Joseph Greateon, founder of the faith in Philadelphia, who retired to Bohemia after making his will on September 2, 1749. His successor was the Rev. Robert Harding, Pastor of Philadelphia. Father Greateon died August 19, 1753. A few entries for 1775-6 and 1779 extracted from an older register of Father John Lewis exist, but the original has disappeared. The names are of those baptized. They seem to be those of servants. From that time until 1790 no registers or entries are known to exist. In that year the Rev. Robert Molyneux, also retired from Philadelphia, began marriage, baptismal and burial registers. He was succeeded that year by the Rev. Francis Beeston, also from Philadelphia. His name alone appears on the marriage registers for 1790-1-2. On the baptismal registers other names occasionally are found. In June of 1791 the Rev. Charles Whelan, Franciscan, formerly chaplain in the French Navy, baptized a negro. In August at Appaquinimink the Rev. Christopher Vincent Keating, also of St. Mary's, Philadelphia, administered baptism, and in 1792 the Rev. Louis de Barth officiated at three baptisms in New Castle County, Delaware. He seems to have been at Bohemia in February and May of that year. He and Father Keating were probably on a visit to Bohemia.

Father Beeston was the resident pastor, and was later transferred to Baltimore, where he died in 1809. A memorial notice of his life may be read in *The American Biographic Dictionary* published in 1810 by J. Kingston, of Baltimore. It was written by Archbishop Carroll.

The Sulpician Fathers Maréchal and Tessier then took charge of Bohemia and remained until 1799. On the registers of this period, 1790-1799, entries appear of baptisms in New Castle County without specifying the places. Other entries name Elkton, Head of Chester, Queen Anne's, but no mention of Wilmington, Coffee Run, or any station in Pennsylvania. After Mr. Maréchal's departure, from 1799 to 1805 there is a break in the records save for a few unsigned entries seemingly by French priests, though in 1801 Father Phelan and Father George Staunton were there. From 1807 to 1812 the Rev. Wm. Pasquet made the entries. There is an entry by him for December 28, 1805, and another for April, 1814. In 1815 there are three baptisms registered, though unsigned. In 1818 the Rev. James Moynihan baptized twenty-two persons. In 1817 the Rev. John Henry, S. J., took charge. In 1819 the Rev. Michael J. Cousinne, S. J., died there. He was succeeded by the Rev. Peter Epinette, S. J., who died there in 1832.

On the registers are the following entries:

1798, Aug. 21.—(Entry by Rev. Ambrose Maréchal.)

Died at the Head of Bohemia, the Rev. Stephen Faure, a French Priest, residing at Wilmington, Del. He was about 37 years old. His eminent piety, extensive erudition and active charity made him an object of respect and veneration to those who knew him. His remains were buried close to the North end of the Church of Bohemia; grave head begins at the East side or border of the Gospel window.

1806, March 21.—Died at the Head of Little Bohemia, the Rev. Charles Whelan, of the Order of St. Francis, formerly Chaplain in the French Navy, and lately Rector of White Clay Creek. He was about 65 yrs of age. His remains were buried near to those of Mr. Faure, close to the East end of the Church of Bohemia.

[Compiled from MS. of E. I. D., S. J.]

American Catholic Historical Society of Philadelphia

"The object of the Society shall be the preservation and publication of Catholic American historical books and documents, the investigation of Catholic American History, the development of interest in Catholic historical research, and the collection and preservation of a library in connection therewith."—CONSTITUTION, Article II.

"The Society shall consist of active and honorary members."—BY-LAWS, Sec. 1.

"The annual dues of active members shall be five dollars (\$5.00), payable in advance.

"Any active member who pays the sum of fifty dollars (\$50.00) into the treasury at one time for the purpose of becoming a life member shall be enrolled as such."—BY-LAWS, Sec. 6.

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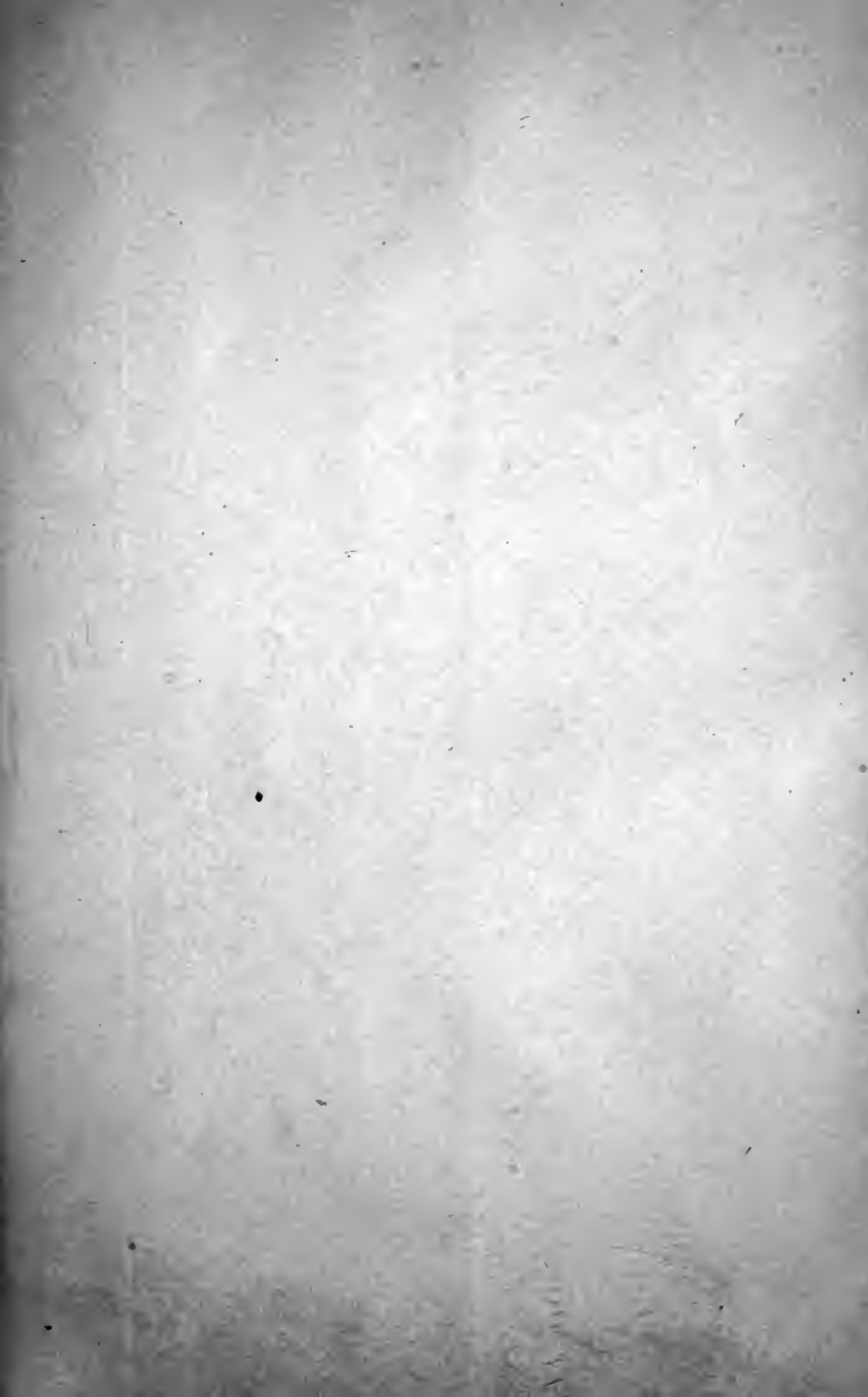
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